

St. Patrick's Church
Lethbridge, Alberta, Canada

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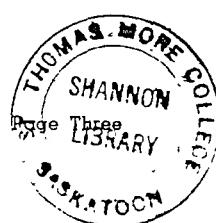
MOST REV. F. P. CARROLL, D.D.
Bishop of Calgary

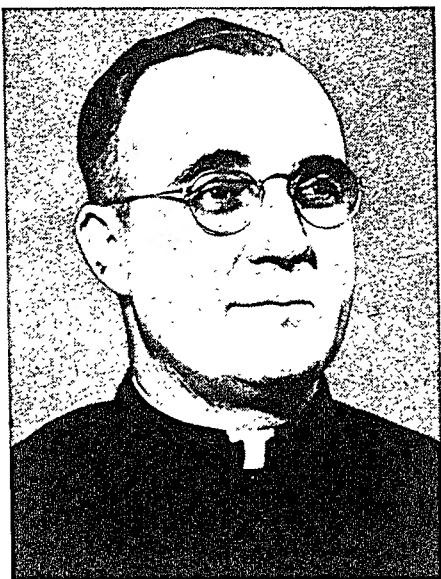
Bishop's Letter . . .

It is a sincere pleasure to offer Rev. Wilfred Malloy, O.M.I., his assistant Clergy and the Faithful of St. Patrick's Parish, Lethbridge, cordial congratulations on the occasion of the solemn blessing of the new church. Nearly eighty years have passed since Rev. Constantine Scollen, O.M.I., made his first missionary journeys and administered the first baptism in the Lethbridge area. Another dozen years were to elapse before Rev. Leonard Van Tighem, O.M.I., laid the foundations of the present parish. In the years since, both clergy and people have joined to make St. Patrick's, Lethbridge, an outstanding centre of Catholicity in the diocese of Calgary. All the zealous efforts and apostolic sacrifices of the years of growth and expansion are contained and symbolized in the magnificent edifice which is St. Patrick's Church of today, — truly a worthy tribute to a glorious past and to the Catholic good-will and generosity of its present parishioners. May God bless all who have made possible this monument to His honor and have provided Him with a House worthy of His sacred Presence.

FRANCIS P. CARROLL,
Bishop of Calgary.

Calgary, August 18th, 1952.





VERY REV. F. O'GRADY, O.M.I.
Provincial

Congratulations . . .

My Dear Father Malloy:

To you and your people — Congratulations!

This beautiful church, which you and your people have built to honour God, under the invocation of St. Patrick, the great apostle of Ireland, is a credit to you all. Your parishioners have certainly done their part. From their abundance, and from their poverty, they have erected this grand temple and fitted it for the reception of the Incarnate God. It speaks eloquently for their faith and generosity.

It was well nigh forty years since the foundations were first laid. Wars and depressions and financial straits frustrated the efforts of your Oblate predecessors to accomplish what you have done, but who will deny that they too share in the glory and credit? Does not the present generation reap what others have sown?

And now Holy Mother Church, in the person of Her Bishop, has accepted this offering in God's name, and in your name to offer it to Him with psalmody and prayer and sprinkling of blessed water. This house is set apart to be forever used in God's service. There is stamped upon it the seal of that holiness that becomes the dwelling place of Our Lord, your spiritual home wherein you will pray, and finger the beads of Our Immaculate and Heavenly Mother.

Through your united efforts may this beautiful church soon be completely free of all debt so that that happy day of Blessing and Opening be followed in the very near future by the glorious day of Consecration.

"Well done, good and faithful servants!"

Yours sincerely in Christ, and Mary Immaculate,

F. O'GRADY, O.M.I., Provincial.



VERY REV. W. H. MALLOY, O.M.I.
Pastor

Editorial . . .

In the whirl and excitement of modern day progress and advancement, we are often prone to glory in our own achievements and forget that our success is merely the culmination of the spade-work of those who have gone before.

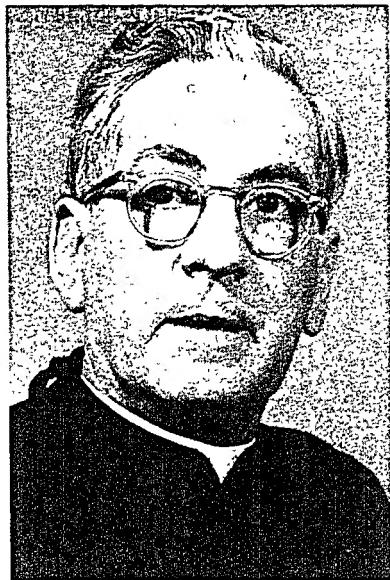
In every field of human endeavour the story is the same. Our forefathers did not live to see the wonders of our modern age; but they are as much a part of it as those who are privileged to enjoy it. It was the toil, vision and foresight of their "yesterday" that made possible the beauty, comfort and abundance of our "today."

St. Patrick's points its graceful spire into the heavens over a progressive, modern city, which, like itself, rose from humble and earthly beginnings. It is a thing of beauty and loveliness to all who behold it. The majestic lines of the exterior; the soft pastel grandeur of the interior; the colorful pageantry of its old-world stained glass, all blend into a harmonious masterpiece of architectural beauty rivalled by none in this western country and equalled by few in the land.

The purpose of this little booklet is to commemorate the completion of St. Patrick's Church, Lethbridge, and to thank the parishioners on their contribution towards this magnificent monument, and to remind them, if that be necessary, that their predecessors of yesterday share with them a vital and a living role in their hour of triumph and success. In a humble way, it is also intended to be an inspirational reminder to the parishioners of tomorrow of the part they must play in the spread of Christ's Kingdom on earth.

May our Divine Lord and His Immaculate Mother and good St. Patrick pour their choicest favours upon all those who have in any way shared in the erection of this lovely shrine. May all who enter its sacred portals be forever united with the One in Whose honor it was built.

FATHER MALLOY



REV. J. BURNS, O.M.I.



REV. J. MULLANY, O.M.I.



REV. W. DUCIE, O.M.I.



REV. L. VINEY, O.M.I.

History . . .

The blessing of St. Patrick's Church on Wednesday morning, September 24th, 1952, and the celebration of the first solemn High Mass constituted an important milestone in the long history of the Catholic Church in Southern Alberta. We are concerned here with a history that reaches almost a century into the past, dating back through the days of the uncivilized West to a dozen years before the arrival of the first North-West Mounted Police in 1874 at the site of the future Fort Macleod; and to the times when there was not the slightest suggestion that someday a community would be founded where Lethbridge has developed.

The opening of the completed edifice, after a delay in construction of nearly forty years, seemingly brought to a close the pioneer era in this district insofar as Catholic history and development are concerned. Yet, if the beginning and completion of St. Patrick's might be regarded as the opening and closing of initial Catholic development in Southern Alberta, the blessing of the new St. Patrick's marks the inauguration of a new and more vitally progressive period in this district's Catholic history. The opening of the new church edifice was to be the immediate prelude to the expansion of other Catholic institutions. The building of St. Patrick's is already receding into history with the formation of St. Basil's Parish three years ago. In the past two years we have seen the establishment of two new Catholic schools—St. Mary's and St. Paul's — the opening of St. Michael's School of Nursing, and most recently, the birth, as offspring of St. Patrick's, of our new parish, St. Mary's of the Assumption.

The history of the Catholic Church in this area started in 1862, as the gentle and gallant black-robed missionaries wandered throughout the uncharted West baptizing the Indians, solemnizing their marriages, arbitrating in family quarrels, and bringing the peace and consolation of the Sacraments to lonely cabins where death beckoned.

This was exactly ten years before the Indians led the Montana prospector, Nicholas Sheran, to the deposits of "black diamonds" jutting out from the banks along the Oldman River. Sheran recognized the value of these outcroppings of coal and started Alberta's first coal mine of 1872, just below the present site of Lethbridge.



REV. FABRE, O.M.I.



REV. L. VAN TIGHEM, O.M.I.



REV. K. MEYER, O.M.I.



REV. J. McCAFFREY, O.M.I.

The missionaries of that era were priests of the Congregation of the Missionary Oblates of Mary Immaculate, founded in 1816 by Eugene de Mazenod, who chose for his motto a scriptural text that clearly sets forth the aims of his society — "He hath sent me to evangelize the poor." From the register of baptisms we learn that Reverend Father Constantine Scollen, O.M.I., recorded the first baptism, which he administered at Fort Hamilton, at the confluence of the St. Mary's and Oldman rivers, September 2nd, 1873. He returned in 1875, and at the same place baptized two children named Fitzpatrick and Gladstone. Since the beginning of these early missionary days in this area, all resident priests of the Catholic Church in Lethbridge have been Oblates designated by the letters O.M.I., after their names, until the founding of St. Basil's Church in North Lethbridge by Bishop (then Father) Harrington.

The first Mass celebrated in Lethbridge was held in a log shanty on May 17th, 1884, and it came about through dramatic circumstances. Michael Sheran, brother of the famed Nicholas Sheran who was drowned in 1882, felt himself near death and sent to Fort Macleod for a priest. At once Reverend Father L. Van Tighem, O.M.I., later to become Lethbridge's first resident Catholic priest, rushed here to the community then known as Coalbanks. Becoming aware of the presence of a priest in the neighborhood some twenty coal miners, all Irish Catholics, crossed the river to fulfil their "Easter Duty." Father Van Tighem heard their confessions during the silence of the midnight hour. Early the following morning the first Mass was celebrated here in a crude log shanty close by the bed of the dying Michael Sheran, who was surrounded by his sister Marcella and friends. Michael Sheran made a complete recovery however, for by the next afternoon he was well on the road to good health. His death, however, on August 7th, 1885, was the occasion of Father Van Tighem's second trip to Coalbanks. That was the year the Galt family organized the North West Coal and Navigation Company to mine coal in this area, and the frontier mining camp of Coalbanks was moved from the river bottom to the flat area where a part of Lethbridge's business section developed.

Father Van Tighem's first visit to the new community was made on March 7th, 1886. There were about sixty Catholics here at the time, but since there was neither a chapel nor mission house, he said Mass in the old Royal Hotel building.



REV. P. MINWEGAN, O.M.I.



REV. J. MCGUIRE, O.M.I.



REV. P. COSINETTE, O.M.I.



REV. J. BIDAULT, O.M.I.

Father Van Tighem's next visit to Lethbridge was made on April 28th, 1886, in order to enable the Catholics to fulfil their Easter Duty. On this occasion he also sang a High Mass, and held Vespers. On October 8th of this same year he called a meeting in Lethbridge to discuss plans for building a church. The response was all he could have wished for. By November 12th about \$1,000.00 had been subscribed by Catholics and generous non-Catholics, and the coal company donated a site for the church. This site consisted of six lots on what is now the southeast corner of Eighth Street and First Avenue South.

It was decided to build a stone church the following year. The stone could be easily obtained from a sandstone quarry recently discovered near Lethbridge. It was also agreed to call the church St. Patrick's, and there has been a St. Patrick's Church in Lethbridge ever since.

The cornerstone for that first Catholic Church here was laid early in 1887 by Father Van Tighem himself, who, during the construction had worked a great deal on the actual stone laying for the church. In August of 1887, Father Albert Lacombe, O.M.I., one of the West's immortal personages — "the Black-Robed Voyageur" — blessed the Church. In July of the next year Father Van Tighem blessed the church's large bell, a steel casting weighing over six hundred pounds. The original record of these blessings are found in the Fort Macleod register. This same bell has been installed in the present new church.

The work of building the first St. Patrick's Church was completed within a short time, and in September of 1888 Father Van Tighem was appointed resident priest for Lethbridge.

Included in the first Confirmation Class at the church were the following: Napoleon John Peloquin, Edmund Ezra Roy, Alfred Marcelin Roy, John Hubert Vere, Samuel Vere, John Howard, Louis Alexander Perumpko, Joan Nolan, Adela Rose Carr, Mary Josephine Solenski, Eliza Dowser, Lelia Mary Vere, Catherine Rusbatski and Catherine Teresa Thomas.

The earliest baptism recorded here was that of a child named Mary Abbot, who was baptized by Father Scollen on June 14th, 1874. Father Doucet, and Father Legal, afterwards Bishop of St. Albert, were among other old time priests who passed briefly through this district.



VERY REV. A. H. ROSENTHALL, O.M.I.



VERY REV. M. MURPHY, O.M.I.



REV. A. MADDEN, O.M.I.



VERY REV. R. W. GRIFFIN, O.M.I.

The first marriage listed after the opening of the parish was that of Michael Speaker and Helen Graignac, on April 8th, 1888, and the first baptism in the church was that of Anna Minick, daughter of Mr. and Mrs. Michael Minick. Fathers Paul Kulawy and M. Lepine assisted Father Van Tighem for a short time during 1904.

Records show that St. Patrick's Church was solemnly consecrated on Sunday, August 25th, 1895, by his Excellency Bishop Grandin, assisted by Fathers Lestanc, Touquet, Legal, Lecoq, Cunningham, Doucet and Van Tighem. It was the fourth church consecrated in the Archdiocese of St. Boniface and the first west of Winnipeg.

The year 1892 was marked by Father Van Tighem's successful experiments with tree planting, and his fine trees beside the old church near the C.P.R. depot were often mentioned as being the first trees in Lethbridge. The versatile priest proved conclusively that trees, shrubbery and fruit would thrive on the prairies of Southern Alberta.

Father Van Tighem left Lethbridge on June 17th, 1909, to return to his native Belgium for a visit, after having established churches at other points in Southern Alberta. He came back to Canada and died at Taber several years later. He was succeeded here by Father A. H. Rosenthal as parish priest, and by Father K. Meyer, who carried on missionary work in the south country. Other priests who served here and in the large missionary district centering on Lethbridge about that time, included Fathers Bidault, A. Sylla, La Rose, P. Minwegan, and Stuhlman.

Over the years the congregation of the church had been growing, especially after the Great Land Rush started and settlers poured into Southern Alberta by the thousands. Lethbridge experienced a phenomenal building boom, and as the city expanded, a larger Catholic Church here became a necessity. The old St. Patrick's Church down by the C.P.R. depot could accommodate only a fraction of the congregation and the only solution appeared to be the building of a substantially larger church.

Plans were drawn for a large cathedral-type structure, and a larger site was obtained on the northwest corner of 10th Street and 4th Avenue South, and construction was launched. A huge basement was excavated, which was to be used ultimately as a parish hall. All the concrete for the heavily reinforced basement floor, walls

and pillars, was poured, and on August 24th, 1913, the cornerstone for the church was laid by His Excellency, Most Rev. J. T. McNally, D.D., who was Bishop of Calgary diocese at the time. A heavily reinforced concrete slab sixteen inches thick was poured on top of the basement pillars for the floor of the church. Danger signals, however, were already flying; the great land rush had petered out. Crop failures were driving settlers off their farms. Lethbridge's building boom had collapsed.

Fears began to arise over just how much more work could be completed on the church when the outbreak of the First World War gave the answer. Construction stopped and then was resumed only to put a temporary roof over the basement of the church. Even the concrete work on the front steps which were to lead up into the church had been completed. There were still hopes that it would not be long before the church would be completed for its three hundred and fifty families, and meanwhile the basement could be used for Masses. The end of the First World War, however, was followed by a depression and the church was obliged to come to the rescue of the separate schools which were overloaded with debt, caused by the building of St. Basil's school during the war and St. Patrick's School in 1928. Then, of course, the depression of 1929 further complicated the efforts to resume the church building program. When, about twelve years ago, further growth of the congregation demanded a larger church, and there were prospects that it might be undertaken, along came the building restrictions of the Second World War to further delay the plans. The result was that the basement, which was going to be used temporarily, served as St. Patrick's Church for nearly forty years.

Father Rosenthal, who was parish priest when construction of the church was started, was succeeded in November of 1913 by Father P. Cozanet, who was in turn followed by Father J. McCaffrey. It was Father McCaffrey who, with great effort, trimmed the parish debt from \$15,000.00 to \$8,000.00.

In 1922 a second Catholic Church was built, St. Peter and St. Paul's, a Greek Catholic church, in North Lethbridge. In that same year Father McCaffrey was succeeded as parish priest of St. Patrick's by Father Michael Murphy, one of the most popular priests among the public in general ever to be stationed here. He was transferred to Ottawa in 1932 as Master of Novices for the Oblates of St. Peter's Province. In that year Father A. Madden became parish priest. He

is now in St. Augustine's Church, Vancouver, B.C. He served as parish priest for six years until 1936 when he was succeeded by Father J. S. Mullaney, now with St. Anne's Church at Penticton, B.C. At the end of 1939, Father Mullaney was succeeded by Father R. W. Griffin, to be followed by the present parish priest, Father W. H. Malloy, who has had the burden and the honour of erecting the present stately edifice of St. Patrick's Church, which will be an inspiration for many generations to come.

In 1940, shortly after coming here, Father Griffin launched the building fund for completing St. Patrick's Church, and he worked tirelessly at raising funds and making plans for the superstructure of the building. Much of the money eventually raised for the project was found under his leadership, but construction could not be started due to war restrictions, and later due to post-war problems and developments. The fund was also considerably short of the required amount, an estimate which kept rising as building costs soared.

In September of 1949 Father Griffin and Father W. H. Malloy, the present parish priest exchanged posts, Father Malloy coming here from St. Joseph's in Saskatoon. Father Malloy had been stationed here in earlier years, from 1939 to 1943, as assistant priest, then went to Flin Flon, Manitoba, as parish priest, and next to St. Joseph's in Saskatoon as Pastor and Superior.

The assistant priests at St. Patrick's now are Father David Redmond, Father William DUCIE, and Father Louis Viney.

Four years ago another Catholic Church was completed here, St. Basil's in North Lethbridge. Most Reverend M. A. Harrington, Bishop of Kamloops, B.C., was its first parish priest.

Here is concluded the initial era of St. Patrick's history.

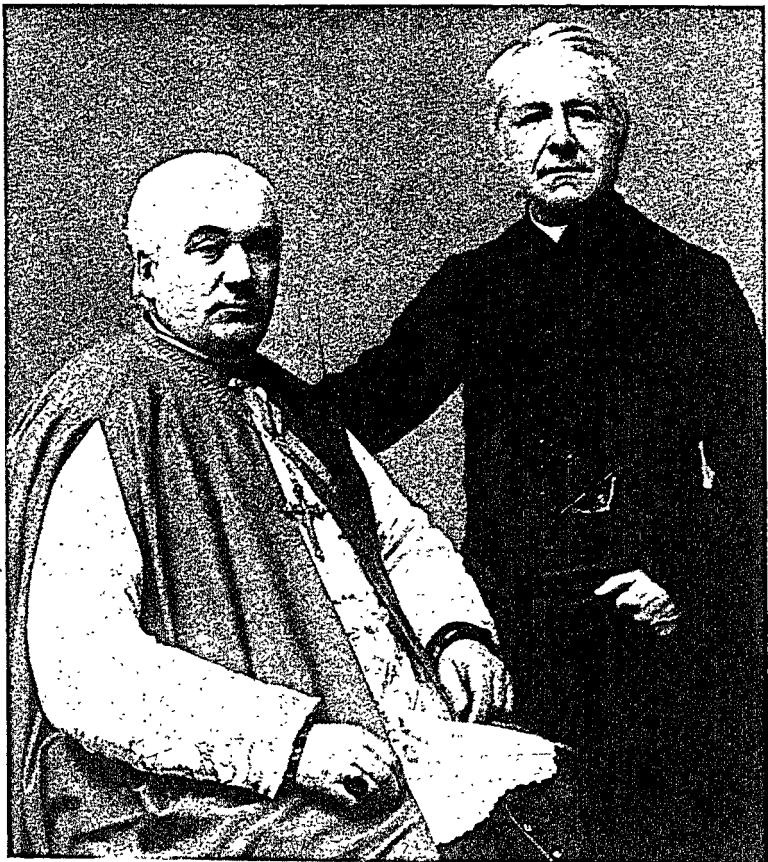
Here begins the new!



CASAVANT FRERES

Pipe Organs and Church Furnishings

Supplied Pews in St. Patrick's Church, Lethbridge



MOST REV. H. GRANDIN, O.M.I.

REV. A. LACOMBE, O.M.I.



From Combination Register - Holy Cross Church,
Fort Macleod, Alberta

**BLESSING OF CORNERSTONE OF FIRST CATHOLIC CHURCH IN
LETHBRIDGE ON SITE OPPOSITE THE C.P.R. STATION**

On the fourth day of April, 1887, we, the undersigned priest, having obtained the permission of His Excellency, Bishop Grandin, Bishop of St. Albert, have blessed and placed the cornerstone of the first Catholic Church of Lethbridge, in the presence of all the Catholic population of Lethbridge. The members of the Committee are: Messrs. Murray, Bourdon, Thomas, Noel and Malloy.

(signed) L. VAN TIGHEM, O.M.I.,
Priest.

BLESSING OF THE FIRST CHURCH AT LETHBRIDGE

On the fourth day of August, 1887, we, the undersigned priest, have solemnly blessed the Catholic Church of Lethbridge. Monsignor Grandin, Bishop of St. Albert, gave the required permission. The witnesses were the Reverend Fathers Doucet, Legal and VanTighem, as well as the Catholic population of Lethbridge.

(signed) L. VanTighem, O.M.I. L. Doucet, O.M.I.
A. Lacombe, O.M.I. E. Legal, O.M.I.



CONSECRATION OF ORIGINAL ST. PATRICK'S CHURCH

On August 25th, 1895, Leo XIII being the Holy Pontiff; L. P. Adelard Langevin, O.M.I., Archbishop of St. Boniface; Most Rev. L. Soullier, Superior General of the Oblates of Mary Immaculate; Rev. Leon Van Tighem, O.M.I., Rector of this Mission—Victoria being Queen of England; Lord Aberdeen, Governor General of Canada,—I. Vital Justin Grandin, O.M.I., Bishop of St. Albert, have consecrated this church and altar in honour of St. Patrick, and I have enclosed in it the relics of the holy martyrs, Stephen, Pope, Valerian and Victoria, and I grant to each and everyone of the faithful today, one year's indulgence and on the day of the Anniversary of this consecration, to those visiting this church: forty days indulgence, according to the usual customs.

Vital, Bishop of St. Albert, O.M.I.

N.B.: This is the first church consecrated in this diocese and the following bear witness to this consecration: J. J. M. Lestance, O.M.I., L. Van Tighem, O.M.I., E. M. Legal, O.M.I., E. Lecoq, O.M.I., L. Doucet, O.M.I., E. J. Cunningham, O.M.I., F. J. Berchmans, O.M.I., L. Fouque, O.M.I. The above written instrument was enclosed in the tomb of the altar with the relics of the holy martyrs Stephen, Pope, Valerian and Victoria.

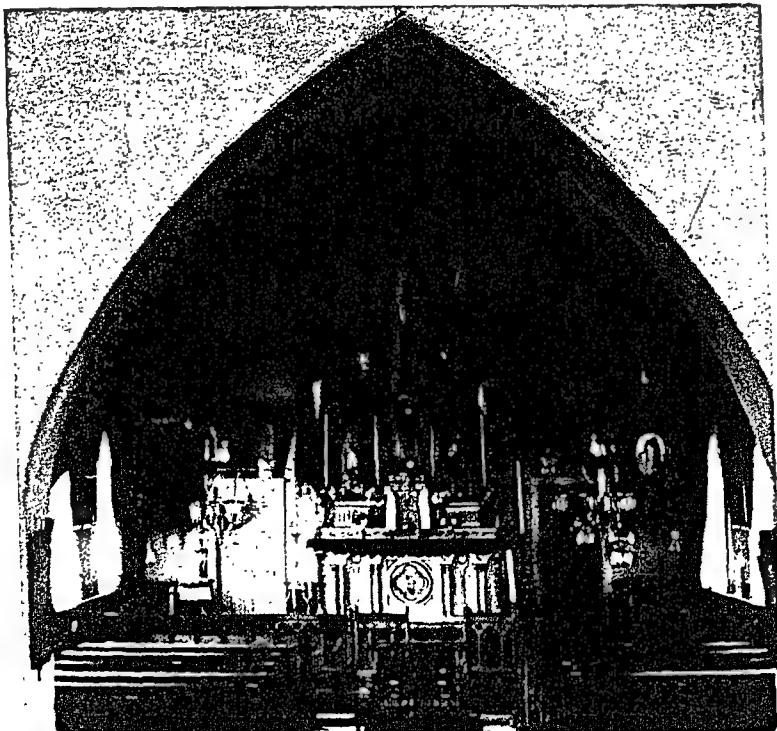


REPLACING OF CORNERSTONE, 1952

On the twenty-fourth day of September, in the year of Our Lord nineteen hundred and fifty-two, in the thirteenth year of the Pontificate of Pope Pius XII, in the first year of the reign of Queen Elizabeth II of England and the Commonwealth of Nations, Vincent Massey being Governor General of Canada, the Most Rev. Ildebrando Antoniutti being Apostolic Delegate to Canada, The Very Rev. Leo Deschatelets being Superior General of the Congregation of the Missionary Oblates of Mary Immaculate, The Very Rev. J. R. Birch being the Provincial of St. Peter's Province of Canada, Rev. Father W. H. Malloy, O.M.I., being Parish Priest of St. Patrick's Parish, Rev. John Duplamil, O.M.I., being Pastor of Coaldale, Rev. J. H. Burns, O.M.I., and Rev. William Dacie, O.M.I., being assistants in St. Patrick's Parish, this cornerstone was replaced, The Most Reverend F. P. Carroll, D.D., being Bishop of Calgary.

BLESSING OF CORNERSTONE OF SECOND ST. PATRICK'S

On the twenty-fourth day of August in the year of Our Lord, nineteen hundred and thirteen; during the Jubilee year in memory of the peace given to the Church by the Emperor Constantine the Great: the eleventh year of the Pontificate of Pius X, George V, King of Great Britain and Ireland and Emperor of India, the Most Rev. Peregrino Stagni, Apostolic Delegate to Canada. The Duke of Connaught being Governor General of Canada, W. D. L. Hardie being Mayor of the City of Lethbridge, Most Rev. Augustine Dontenwill being Superior



INTERIOR OF ORIGINAL ST. PATRICK'S, NEAR DEPOT

General of the Congregation of the Missionary Oblates of Mary Immaculate. The Very Rev. Henry Grandin, O.M.I., being Vicar of Missions in Alberta and Saskatchewan. Rev. Father Aloysius Rosenthal, O.M.I., being Parish Priest of St. Patrick's Parish, Rev. Peter Minwegan, O.M.I., Conrad Meyer and Julio Bidculf assistants. Mr. L. M. Johnson and T. D. Kevin, F. A. Hart, Joseph Kosko, J. Zemain being the Parish Consultors; this cornerstone of the new church under the title of St. Patrick, being built, was blessed and placed according to the rite of the Holy Roman Catholic Church, The Most Rev. John Thomas McNally, D.D., being the first Bishop of the newly erected Diocese of Calgary.

Rev. John Duplanil, O.M.I.

Ever since the foundation of the Church generous Missionaries have gone out to foreign lands to spread the Gospel of Christ. They have sacrificed much to bring salvation to other people. They have never counted the cost and were ready if necessary to lay down their lives for Christ. Following in the footsteps of such men was Rev. Father John Duplanil, O.M.I.

Father John Duplanil was born in Lyons, France, in May of 1883. He was a member of an old French family. He joined the Oblate Fathers in 1902, taking his studies in France, and was ordained a priest in 1907, coming straight to Canada with Father Ruaux, well-known priest on the Peigan Indian Reserve who died recently. Father John and Father Ruaux parted in Calgary, with Father John going to the west coast, where he served from 1908 until he came here in 1936.

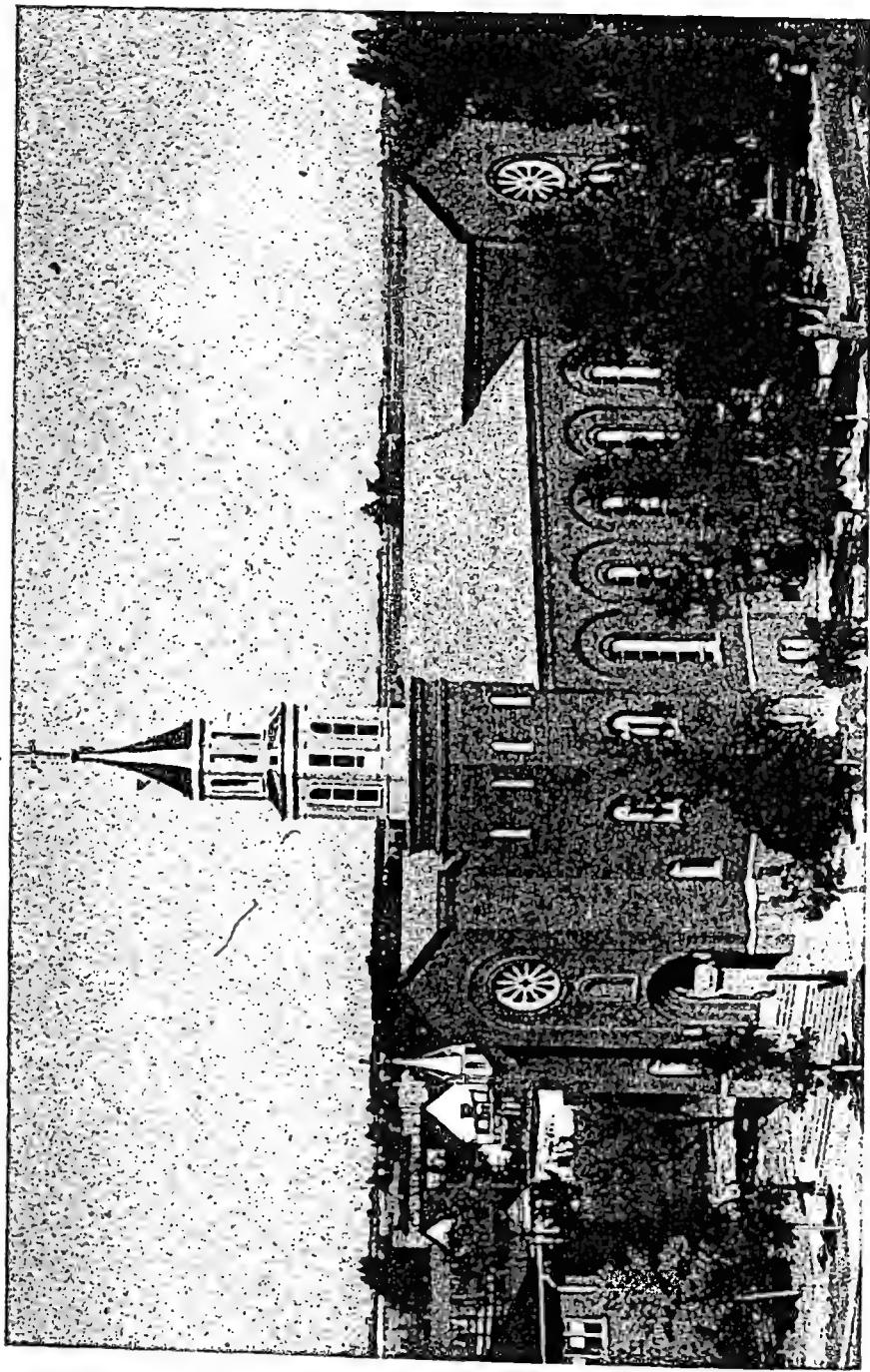
Besides founding the Indian school at Kamloops, Father John was superior at the Caribou Indian School, near Williams Lake, was Superior at St. Mary's Indian School in Mission City and at Sechelt, and worked amongst various Catholic missions in the Nelson district and in the Kootenays.

After what would be for some men a life's work, he came to Lethbridge, taking charge of five missions at New Dayton, Magrath, Raymond, Coaldale and Hardieville. He also taught Catechism at Ready-Made, MacLean and McNally Schools. At that time McNally School was known as White School. Each of his five Missions was developed and guided by Father John until they became parishes, with Father John taking over the Coaldale Parish, St. Ambrose.

He also devoted a great deal of his time and energy to care for the poor, and especially to inmates of the Lethbridge jail, where he was respected and loved.

In October of 1951 he underwent a serious operation in New York, but despite his ill health he returned to his work here. He kept at his work until about three weeks before his death. He died on December 21st at the age of 69.

May he rest in peace.



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St. Patrick's Church . . . At Last Completed . . .

DESCRIPTION OF BUILDING

Four decades of prayer and sacrifice have built the new St. Patrick's Church—the reward of perseverance, the realization of a dream, one of the most imposing and beautiful places of worship in Southern Alberta. Five plans were originally submitted. The original Gothic plan of Father Rosenthal was found to be prohibitive in cost, the modern plan was not acceptable, and fortunately at last the Romanesque type was chosen. The main body of the church has seating accommodation for 640 with new solid oak pews. Another hundred can be seated in the choir loft. The cost of the superstructure over St. Patrick's basement church, including furniture, pews, stained glass windows, etc., was \$255,000.

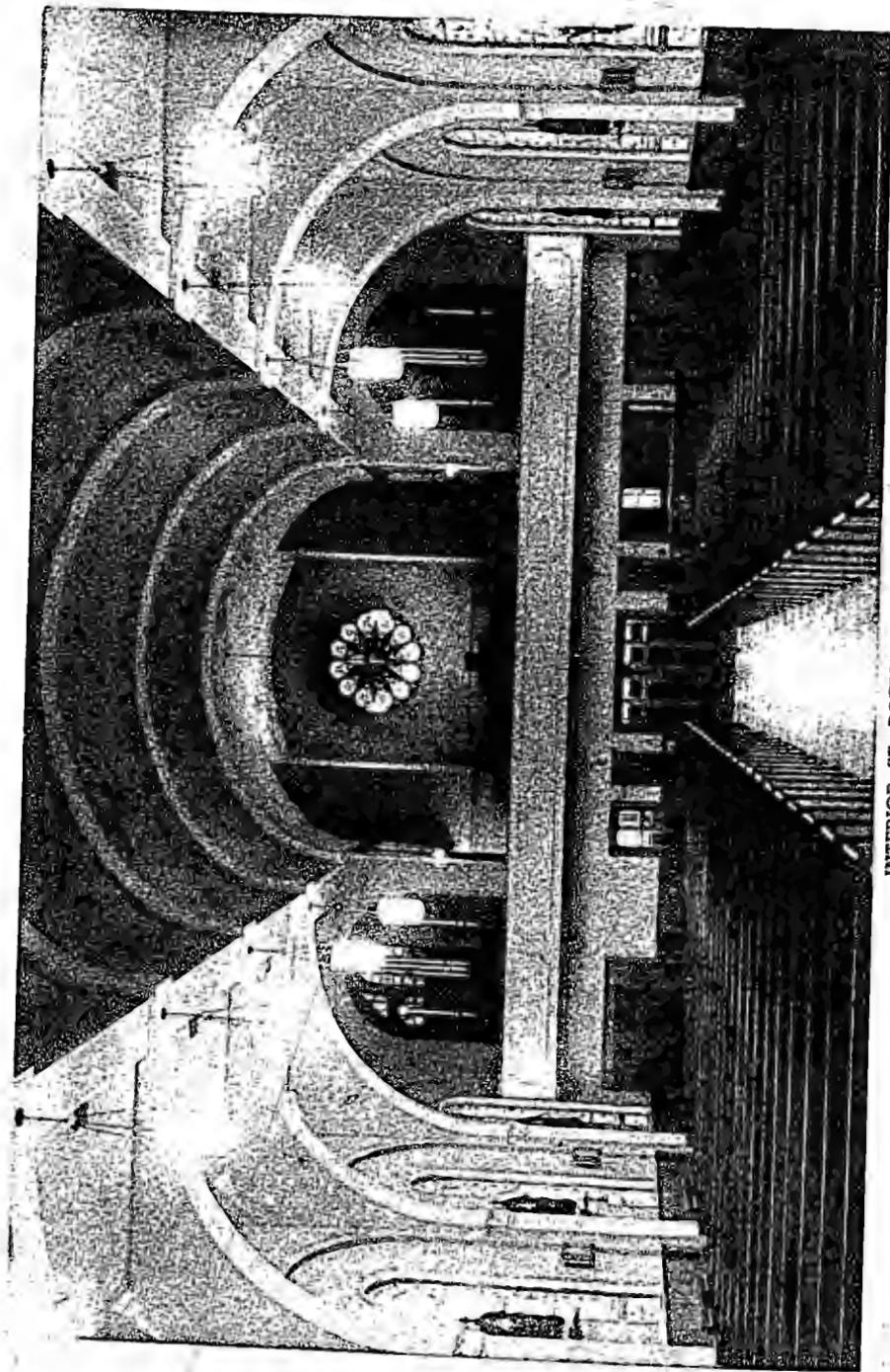
CLASSIC LINES

Much of the beauty of the edifice was obtained by following classical lines throughout its construction, the church being of the Lombard type of Roman architecture. The main body of the church or nave is 165 feet long and 58 feet wide, while the transept has a width of 92 feet. The inside walls of the superstructure are 24 feet high, and the height to the top of the arches is 55 feet outside. The height from the floor of the church to its high vaulted ceiling is 40 feet. The main entrance into the church leads up from 4th Avenue South over a wide and massive staircase, and a less imposing side entrance leads into the church from 10th Street. Rising for a hundred feet near the main entrance is a spire topped with an illuminated cross, and also in this spire, typical of the Lombard towers of the 15th Century, is the original bell from the old St. Patrick's Church near the C.P.R. depot.

START OF WORK

With the final type of architecture having been agreed upon, of Roman type and in April of 1951 the contract for completing the church was awarded to Dorigatti Construction of this city. Work was started almost immediately and ever since then the Parish Priest,

INTERIOR ST. PATRICK'S CHURCH



Father W. H. Malloy, his assistant parish priests, the church's building committee and many other members of the congregation worked strenuously towards the day when the building could be completed and put into use.

Now that this objective has been attained, the basement part of the building is used as a parish hall. The large building has been constructed of structural steel, heavily reinforced concrete and solid brick walls. The 16-inch concrete slab which formed part of the roof of the old church has been covered with terazzo. Oriental texture brick was used for the building and gables are topped with copper capping. Making the exterior of the building most impressive are the large rounded arches and dentils under the gables. The arched and rosette windows with their stained glass, also add immensely to the overall beauty.

STATUE OF ST. PATRICK

Over the main entrance is a niche in which is placed a white marble statue of St. Patrick, and as parishioners go into the church from 4th Avenue they enter through large panelled oak doors into a vestibule finished with walls in green pastel coloring and with oak and mahogany woodwork in their natural colors. Glass doors separate the vestibule from the main part of the church. To the left of the vestibule is a mothers' room and rest room. The mothers' room or cherub room looks into the church through large glass windows and is equipped with a public address system so that mothers with infants can assist in church services without crying infants being a distraction to the congregation. This room is sound-proofed. Going forward from the vestibule and into the nave, one is impressed by the high vaulted ceiling of the nave, the massive Corinthian pillars along each side and the special lighting and finishing work. Oak with mahogany trimming was used for woodwork finishing throughout the church, and this was finished in natural colors. The ceiling, walls and other large surfaces have been painted in quiet pastel colors, often in contrasting shades and all designed to bring out the full value of the stained glass windows.

NAVE OF THE CHURCH

The nave of the church has a sky-blue ceiling. A stone-white shade has been used for ribbing on the pillars. The panelling between the windows is finished in stone-rose. Suspended, custom-

built, lantern-type, electrical fixtures have been used for lighting the main body of the church. Indirect lights have been installed for the Stations of the Cross. The floor of the church, except in the sanctuary, is terrazzo. The centre panel of the main aisle has old-rose marble with green marble borders. On the east and west sides of the back of the nave are recessed confessionals which are soundproofed, ventilated and screened. Automatic lights indicate when they are occupied.

EAST AND WEST TRANSEPT

Each transept has four short pews. The baptismal font is located in the east transept. A shrine of "The Sorrowful Mother" is installed in the west transept.

SANCTUARY

An oak communion rail separates the body of the church from the sanctuary which is completely covered in dark green carpet.

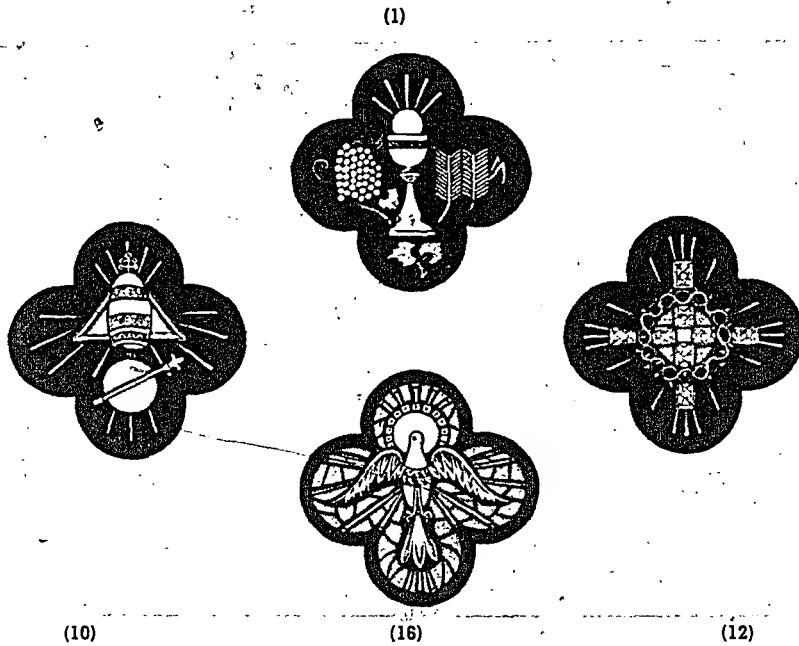
MAIN ALTAR

The main altar is of the Liturgical type with a crown having the symbol "XP" — Greek for Christ. The background of the large altar has five sets of rayon satin curtains in gold, red, green, purple and black — which are changed for services according to the liturgy of the day. On the altar is a bronze tabernacle and this is surmounted by a large Crucifix, obtained in 1914 on the occasion of a mission preached here that year. The altar is indirectly lighted by a spotlight and two floodlights, giving it a particularly impressive and reverential appearance. Pastel colors have been used in contrasting shades for side altars as in the rest of the church. That on the right when looking towards the main altar is a shrine dedicated to the Blessed Virgin Mary, while that to the left is dedicated to the Sacred Heart.

Amongst other features to be noticed are the large spacious sacristies on both sides of the High Altar, with doors leading on to the sanctuary and connected by a long corridor behind the sanctuary. Both sacristies have tiled floors, hot and cold water and lighting controls. The priest's sacristy has a large built-in vestment case with sliding doors and telephone connection with the choir and the church entrance. The massive bronze tabernacle has circular doors which

slide inward at the turn of a key, fine metal work on the doors, and a metal platform insert, which can be drawn out as a throne for Exposition of the Blessed Sacrament. A stationary pulpit has been placed just to the left of the Sacred Heart altar. The choir loft is tiered, and over the main entrance at the back of the choir is a rosette window with the symbol of "God the Holy Ghost." Impressive grillwork on each side of the choir loft adds to the beauty of that end of the church.

The following members of the building committee, from the first meeting on April 15, 1951, until the opening of the church, served faithfully and well during its construction: Messrs. J. Boyle, L. Bruchet, S. K. Boyer (deceased), F. Byrne, J. W. Daley, F. Droste, H. J. Flock, W. Gilbert, R. D. Gruenwald, F. H. Hoefer, I. S. Irving (deceased), I. H. Jones, A. C. McDonald, G. E. A. Rice, R. Tennant, C. Wadden.

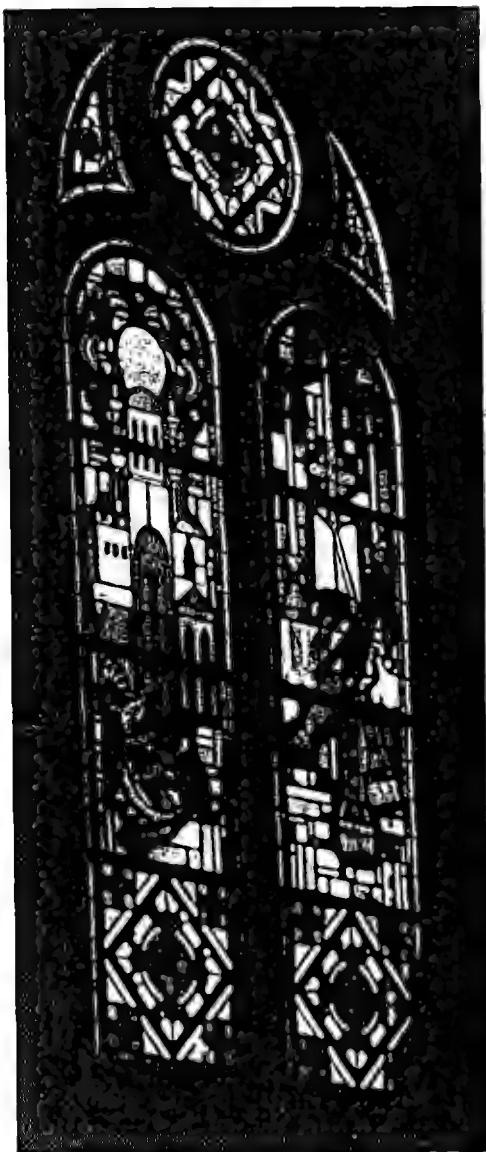


St. Patrick's Windows . . .

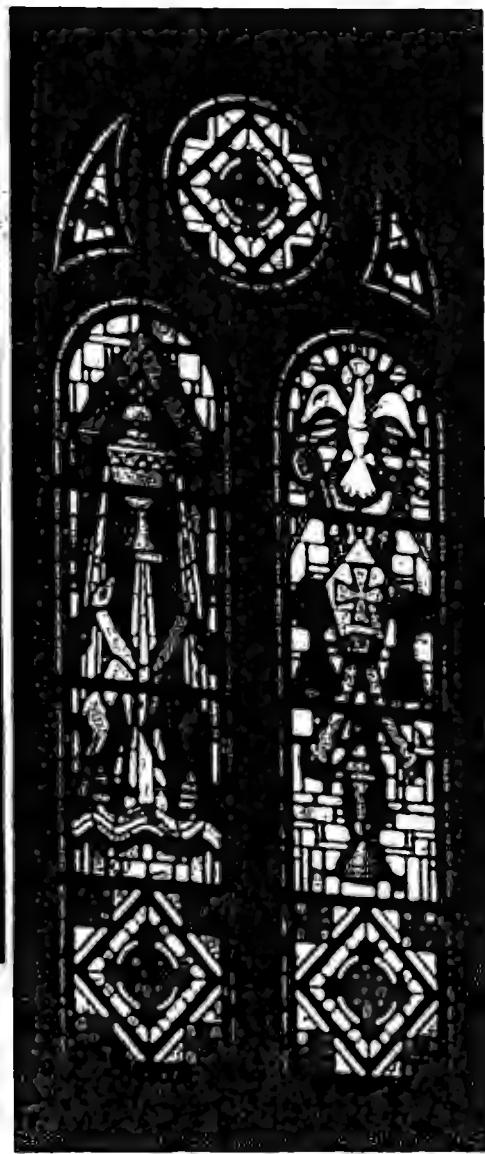
The stained glass windows in St. Patrick's Church, designed by Rault Brothers of Rennes, France, contain 22,000 pieces of glass. These windows are the true French medieval stained glass, the color being actually in the glass. The present designers boast of four generations of experience in the art. The harmony of color from the windows and pastels of the church, combined with the spacious interior unobstructed by pillars, give a lasting impression of beauty to one entering the church.

In the Sanctuary the Seven Sacraments are featured. Above the altar is a rose window (1) of 16th Century design. Its central symbol is the Holy Eucharist, represented by the chalice and host, flanked by wheat and grapes. This is all done by red jewel-like inserts on a rich background of violet and blue.

Also in the Sanctuary are four large windows symbolizing the Sacraments. Each window comprises two panels.

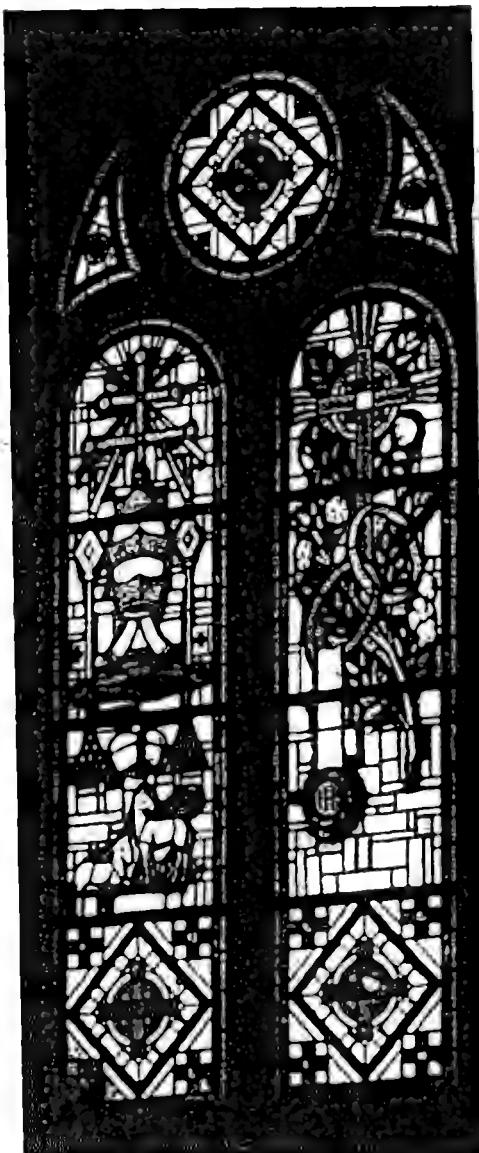


(2)



(4)

(5)



(6)

(7)



(8)

(9)

From the left facing the Sanctuary, the first panel (2) of the first window depicts the Universal Church through which all graces flow to mankind. The Church's power of exorcism is illustrated by the casting out of the devil, symbolized by a dragon.

The second panel (3) of the first window stresses the Holy Eucharist and Sacrifice of the Mass, illustrated by the altar, the missal, the stole (symbolism of Priesthood), the chasuble and the cross.

The first panel of the second window (4) is symbolic of Baptism. The theme is centered around the Biblical text, "As the hart panteth after the living waters, so does my soul search after God." (Psalm 41:1) The sacrament is symbolized by a golden urn of living water overflowing, below which are harts reaching for this water.

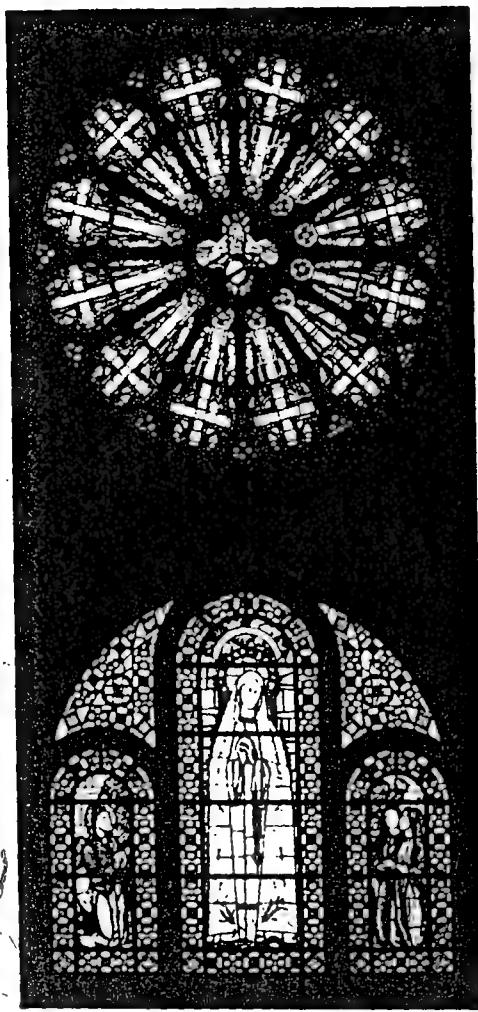
The second panel of the second window (5) depicts the sacrament of Confirmation. The Holy Ghost is symbolized by a dove. The part played by the bishop, the ordinary minister of the sacrament, is illustrated by the mitre, crozier, cross and other insignia. Shown also is a golden urn containing the holy oil of chrism, used in conferring the sacrament.

The first panel of the third window (6) illustrates the sacrament of Holy Orders; the sacrament of the Priesthood. The succession of priesthood from Christ is symbolized by the cross, the papal tiara (crown), the cardinal's hat, the biretta or headpiece used by bishops and priests, and finally the faithful, depicted by sheep. Also shown are the Keys of the Kingdom entrusted to the shepherds of the flock.

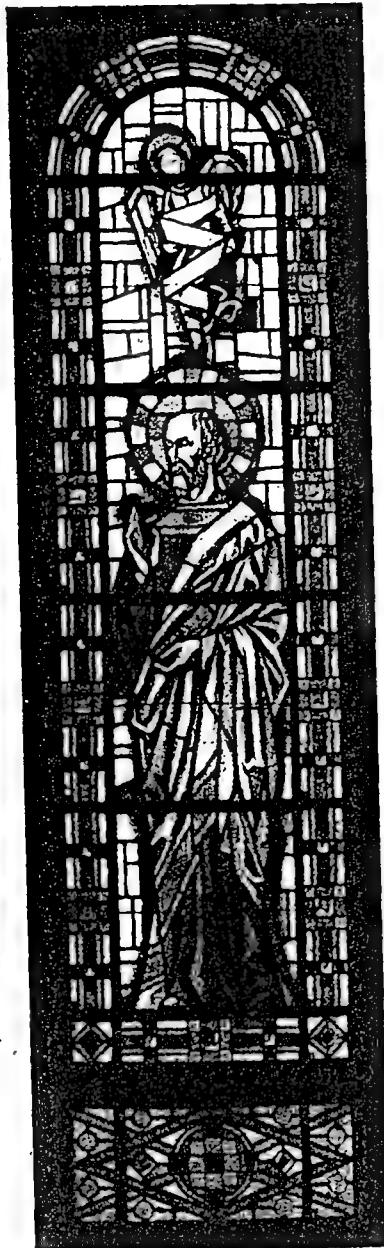
The second panel of the third window (7) is devoted to Matrimony. Two interlocking rings signify the unity and indissolubility of the marriage contract. The fact that the natural contract was elevated by Christ to the status of a supernatural contract of sacrament is shown by the cross. The part played by the priesthood in the capacity of official witness to the contract is illustrated by the stole.

The first panel of the fourth window (8) is given to the sacrament of Penance. All forgiveness coming from God through a visible priesthood is illustrated by a triangle and purple gloves. The destruction of sin is depicted by the hands breaking a cord or bond. The scroll being destroyed by fire is symbolic of Penance blotting out all account or record of sin.

(10)



(11)



ST. MATTHEW
(13a)

In the second panel of the fourth window (9) is shown the symbolism of the sacrament of Extreme Unction or last anointing. The inevitable passing of life is depicted by an hour glass flanked by the Greek symbols Alpha and Omega, meaning beginning and end. On the table are shown candles symbolizing the flame of faith, and a large urn containing the oil of the sick (O.I., i.e., oleum infirmorum) used in the last anointing. The purple stole is indicative of the forgiveness of sin through the priesthood.

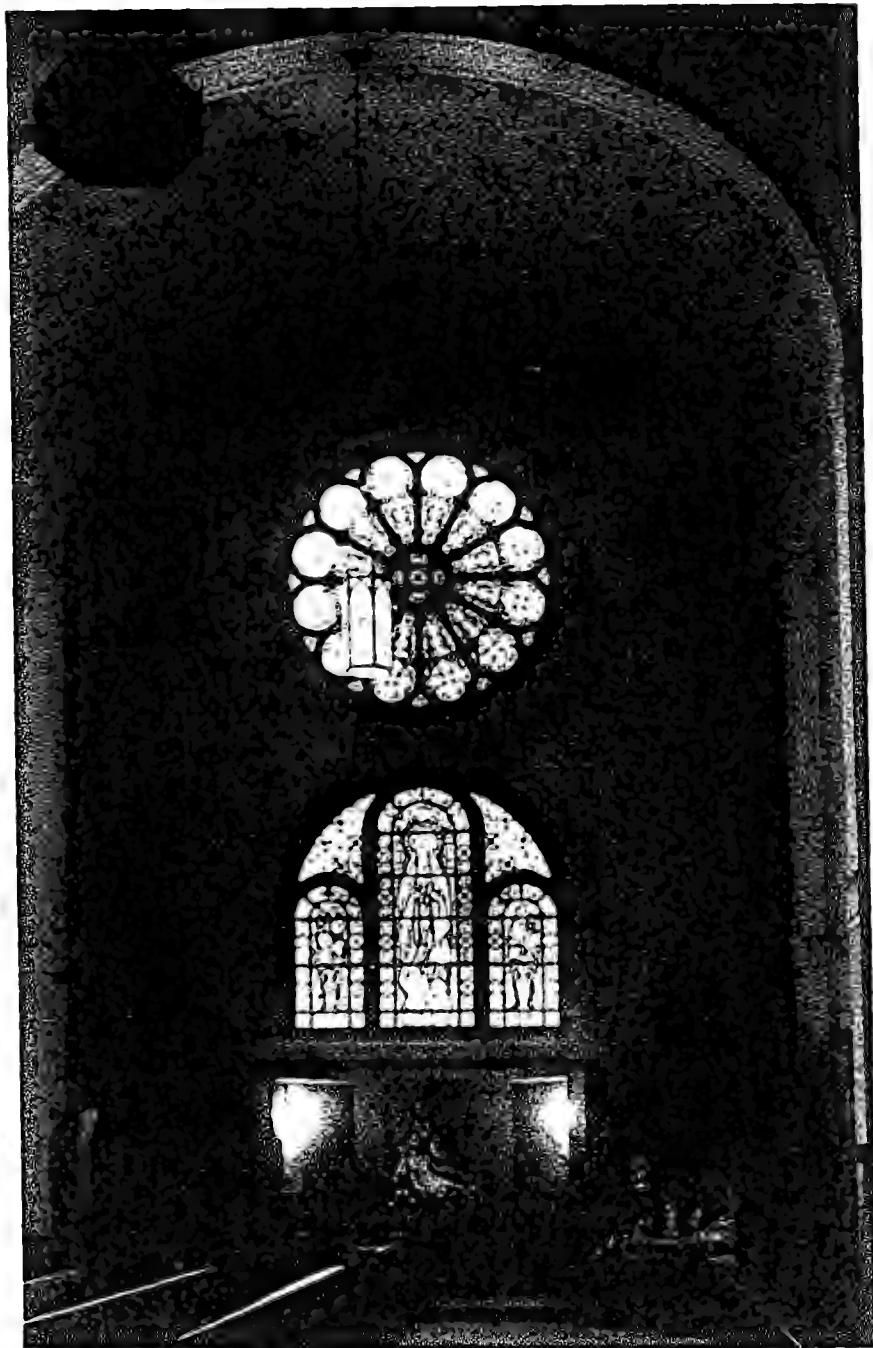
Leaving the sanctuary we enter the East transept and find the beautiful large rosette window (10) at the top. The theme of this window is God the Father, symbolized by the triangle and tiara of authority and the creation of the world.

Below the rosette is a triplet window (11). The central panel portrays a beautiful and colorful figure of Our Lady of Fatima. The side panel fittingly depicts the children to whom she appeared at the now famous vision of Fatima in Portugal.

Crossing from the east to the west side of the transept we encounter another gorgeous rosette and triplet window (12). The story in stained glass told by the rosette window is that of the Son of God suffering and dying for man's salvation. The symbols are the cross and crown of thorns. The central panel of the triplet window carries the magnificent figure of Our Lady of Lourdes, while the side panels call to mind her beauty and purity in their symbols of rose and lily.

Moving into the west nave and starting from the front we thrill to the majestic beauty of five colorful windows devoted to the five great pillars of Christianity, the four Evangelists and St. Paul. From the beginning of the Christian era they have stood out as the chief exponents and defenders of Christ, and His holy teachings; their inspired words being more powerful and persuasive than the combined weapons of the persecutors. In the mute beauty of stained glass they still seem to form an impenetrable bulwark against anything that might tend to disturb the solemnity of this holy place.

The symbols for the four Evangelists are: A human head above St. Matthew (13a) because his Gospel starts with the history of the human ancestry of Christ; a lion above St. Mark (13b) because the beginning of his Gospel relates the story of St. John the Baptist in the desert, the home of wild beasts; an ox above St. Luke (13c) because this animal was a symbol of sacrifice, and St. Luke's gospel begins with a relation of the Priest Zachary in the Temple; an eagle above



(12)

St. John (13d), because his Gospel carries the reader on a flight to the infinite.

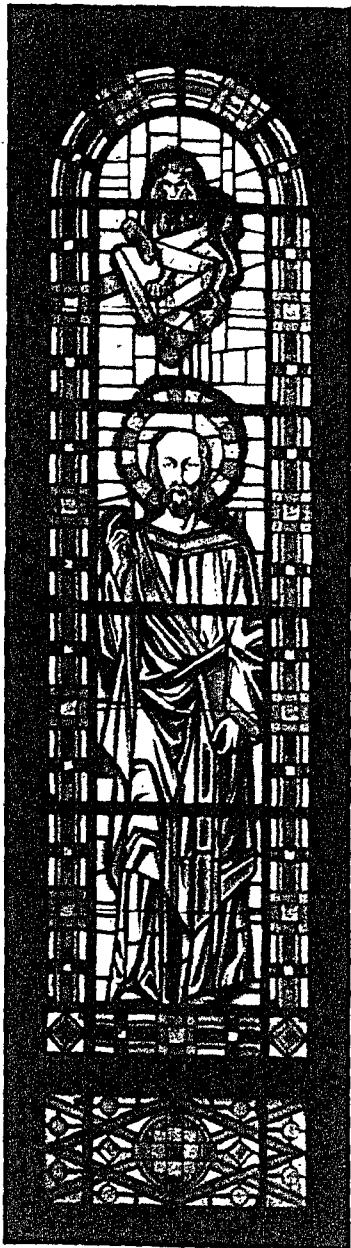
St. Paul (14), the great Apostle of the Gentiles, is depicted carrying a sword and book, while above him is a palm branch, symbol of victory. Before his miraculous and spectacular conversion, when he was known as Saul of Tarsus, he wielded the sword against the Christians. Following his conversion on the road to Damascus, he changed his sword for a pen, and his writings, symbolized by the book in his right hand, became one of Christianity's most potent defences. In one blinding flash he was transformed from persecutor to soldier of Christ.

Proceeding across to the east nave, and starting at the front as before, we behold the breathtaking beauty of five more magnificent windows, each a masterpiece of design and workmanship, each telling its story in matchless stained glass.

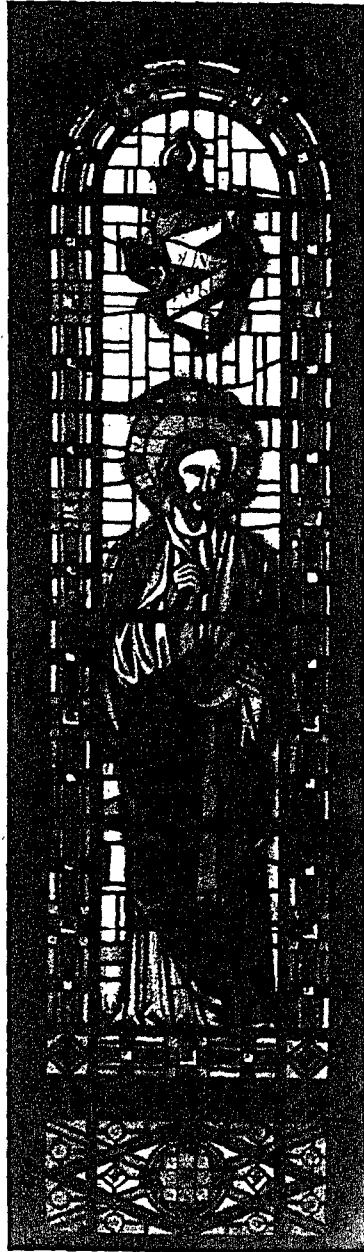
The first window (15a) is devoted to the Sacred Heart of Jesus. This depicts a heart emitting all consuming flames of love, surrounded by a crown of thorns, symbol of love and suffering. "Greater love than this no man hath that a man lay down his life for his friends." Above the figure of the Sacred Heart is pictured the wheat and grapes, topped by the Sacred Heart—all symbolic of the Holy Eucharist around which our whole religion revolves—the greatest gift that it was possible for Christ to give, the gift of Himself.

The remaining four windows need little explanation. St. Joseph (15b), the spouse of the Blessed Virgin Mary, is shown beneath a lily, the traditional sign of purity. Legend has it that St. Joseph's staff turned to a lily, indicating his choice as spouse of Our Lady. The lily of purity also surmounts the figure of Our Blessed Lady (15d) in the next window. The roses above the image of the Little Flower tell of her now famous promise that she would spend her heaven showering roses upon the earth. The final window (15e) in this group is devoted to St. Peter, the first visible head of the Church on earth. The symbols of his office are shown by the "Keys of the Kingdom" and above him the Papal crown. On either side of the crown is a fish recalling Christ's words to him: "From henceforth thou shalt be a fisher of men."

Ascending the choir loft we find a magnificent rosette window (16) dedicated to the Holy Ghost and symbolized by a dove. The color scheme of the window is a light amber background studded with



ST. MARK
(13b)

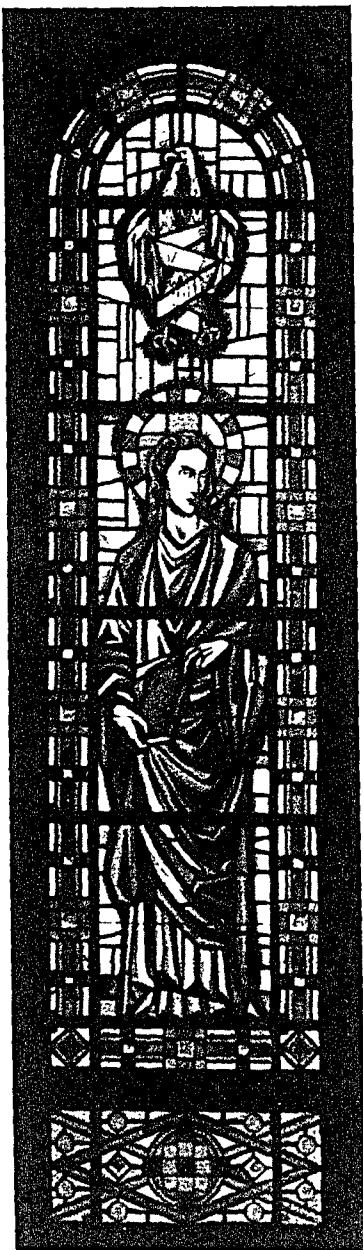


ST. LUKE
(13c)

red inserts. This window takes on a particular beauty when the sunlight streams through it, throwing multicolored beams into the main body of the church.

Coming down into the vestibule we find over the main entrance the figure of St. Patrick, patron of the parish, emblazoned in a richly coloured semi-circular window. Signifying his office of Bishop, we see the crozier, the mitre and episcopal vestments. The fact that he was the great Apostle of Ireland is told by the traditional symbol of the Emerald Isle that he holds in his hand, the shamrock. The colour scheme of this window is green and white on a background of varying shades of amber.

The last window that we see in the vestibule is dedicated to the Oblates of Mary Immaculate. The Oblate Fathers have been in charge of this parish since its inception. Reverend Father Van Tighem was the first pastor of Lethbridge, and during his time rock was taken from the river bottom for the building of the first St. Patrick's. The first St. Patrick's Church served until 1912, when the foundations were laid for the present edifice. Many Oblates have served the parish since that time, and each has contributed his share to the completion of this magnificent House of God. The small window portrays the Oblate symbol of Cross, Thorns, Spear and Sponge, and the motto "Evangelizare pauperibus misit me — He hath sent me to preach the Gospel of the poor." As we look on this completed shrine of faith and see in these windows the truths of our religion moulded from the filtering light we can truly say: "The poor have the Gospel preached to them."



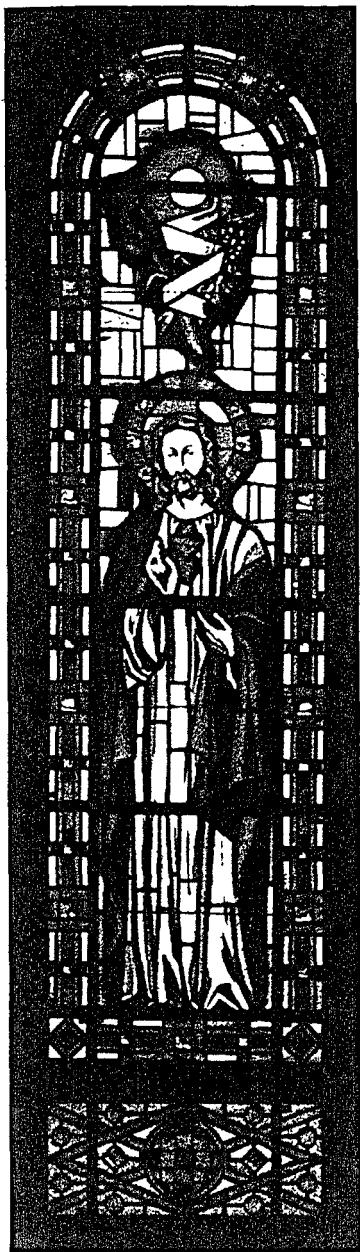
ST. JOHN

(13d)

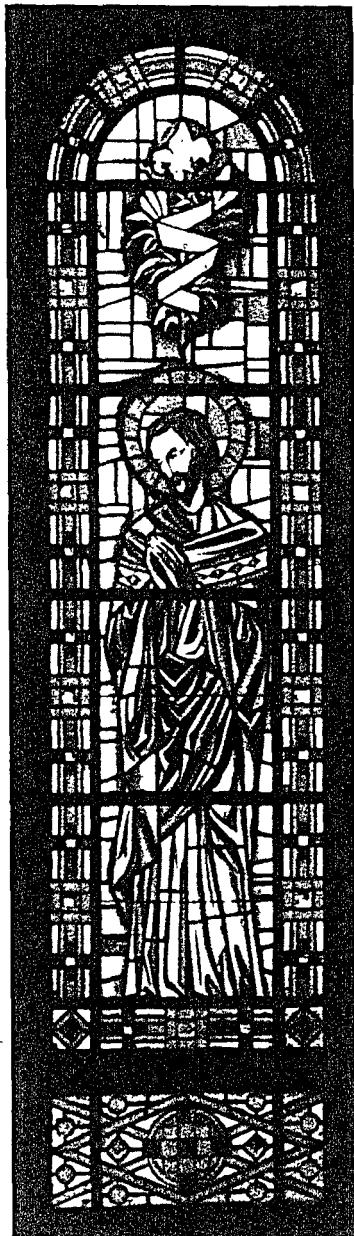


ST. PAUL

(14)



SACRED HEART
(15a)



ST. JOSEPH
(15b)

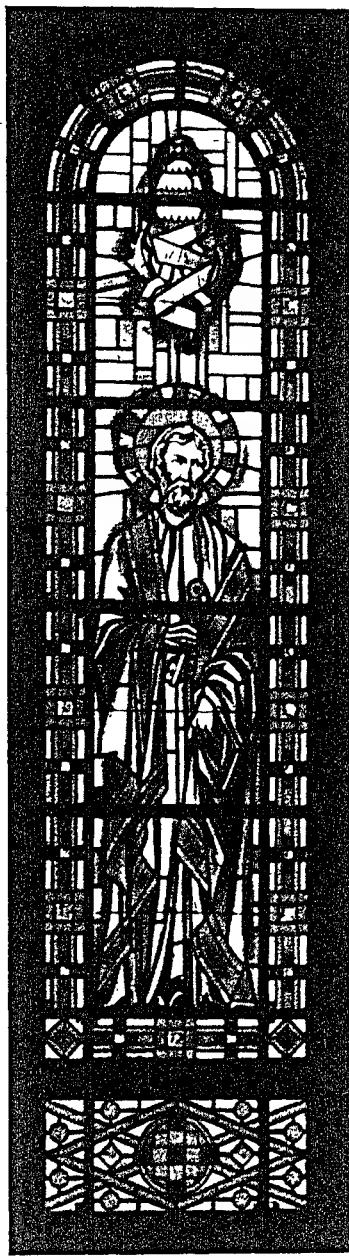




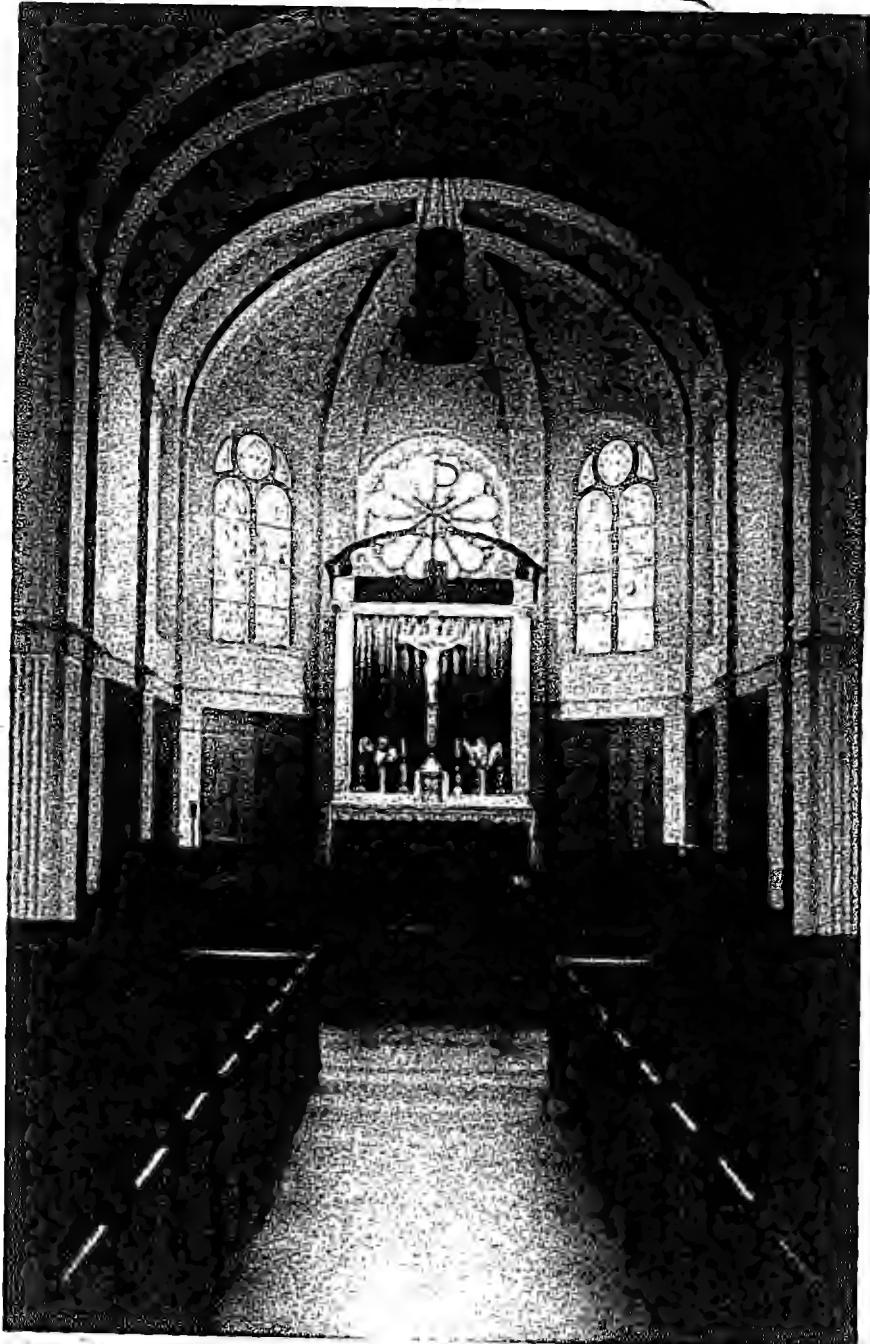
ASSUMPTION OF
BLESSED VIRGIN MARY
(15c)



ST. THERESA
(15d)



ST. PETER
(15c)



INTERIOR ST. PATRICK'S CHURCH

Page Forty-two

St. Patrick's Statue . . .

In tribute to the Pioneers of St. Patrick's Parish (1872 - 1905), the Statue of the patron Saint, made in Italy of Carrara marble, was erected in the niche in front of the Church on Saturday, September 12th, 1953. A beautiful bronze plaque bearing the names of the Pioneers is in the entrance porch. This was installed on January 13th, 1954. Through the generosity of their descendants, who now reside from coast to coast in Canada and the United States, this was made possible.

Much credit is due to Mrs. Helen Belliveau who initiated and organized the drive which made the erection of this statue possible.



List of Donors . . .

STAINED GLASS AND OTHER FURNISHINGS

STAINED GLASS:

Sanctuary: Mr. William McDonnell, Mr. and Mrs. Mart McMahon,
Mr. and Mrs. A. C. McDonald, Mr. and Mrs. J. Achtem.

Rosette: Mr. and Mrs. E. V. Tennant and family.

West Transept:

Rosette: Mr. and Mrs. Ken Thom.

Triplet: Mr. and Mrs. W. C. Gilbert.

East Transept:

Rosette: Miss Gertrude Gibbons.

Triplet: Mrs. Ida Leahy.

East Nave; front to back: Mr. and Mrs. J. F. Winfrey, Mrs. Lucy Gruenwald, Mr. Alex Turcotte, Mr. and Mrs. L. Irvine, Mr. Angelo Boras and family.

West Nave, front to back: Mr. and Mrs. H. Flock and Alta Clarke,
Mr. and Mrs. Roy Hearne, Mr. Nick Supina and family, de
Jourdan Brothers.

Choir Loft:

Rosette: Whittick Brothers.

FURNISHINGS:

Communion Rail: Mr. and Mrs. Rex Tennant and family.

St. Patrick's Statue: Pioneers.

Tabernacle: Misses Kay and Laura Roy.

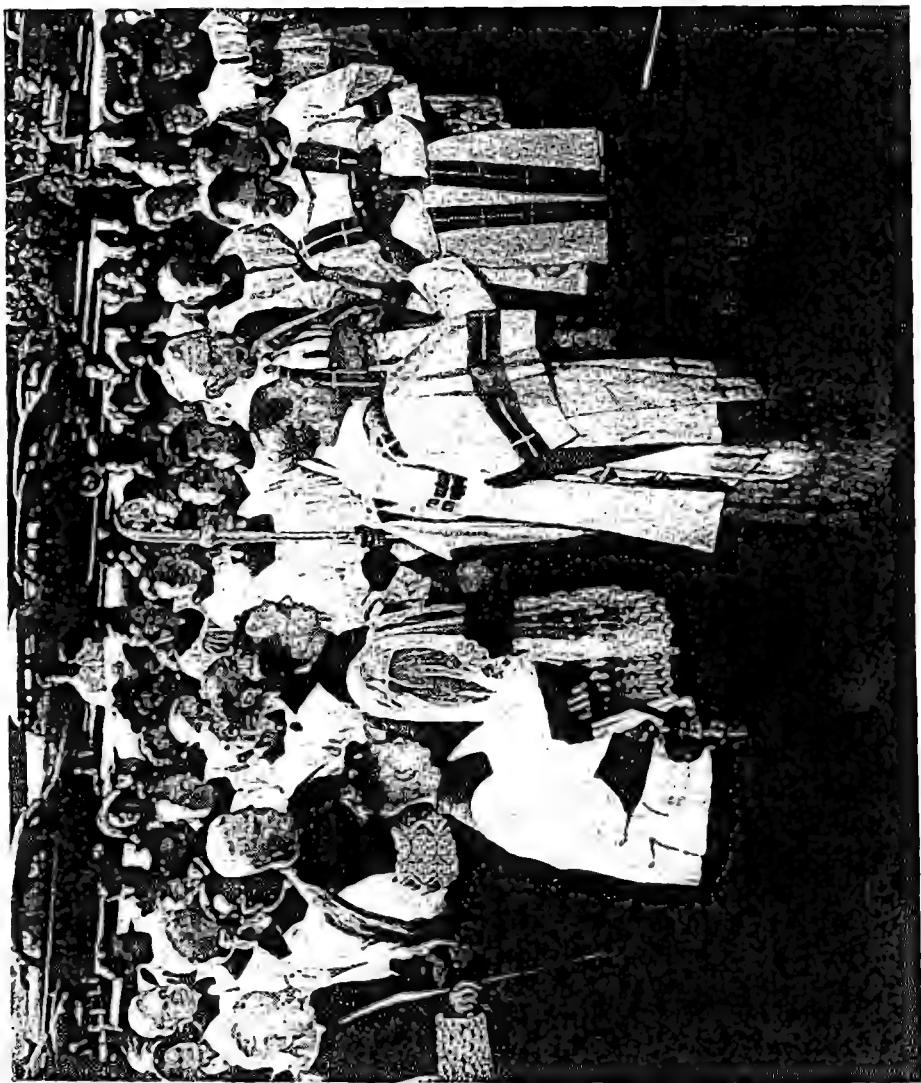
Sacred Heart Shrine: Mr. and Mrs. A. Androkovich and Sons,
Joseph, Andrew and Leslie.

Sorrowful Mother Shrine: Mr. and Mrs. Hugh O'Neil and family.

Baptismal Font: The Parisel family.

The Chalice: Miss Theresa Thomas.

The Ciborium: Mrs. Gow and family.



The Blessing and Opening of St. Patrick's Church

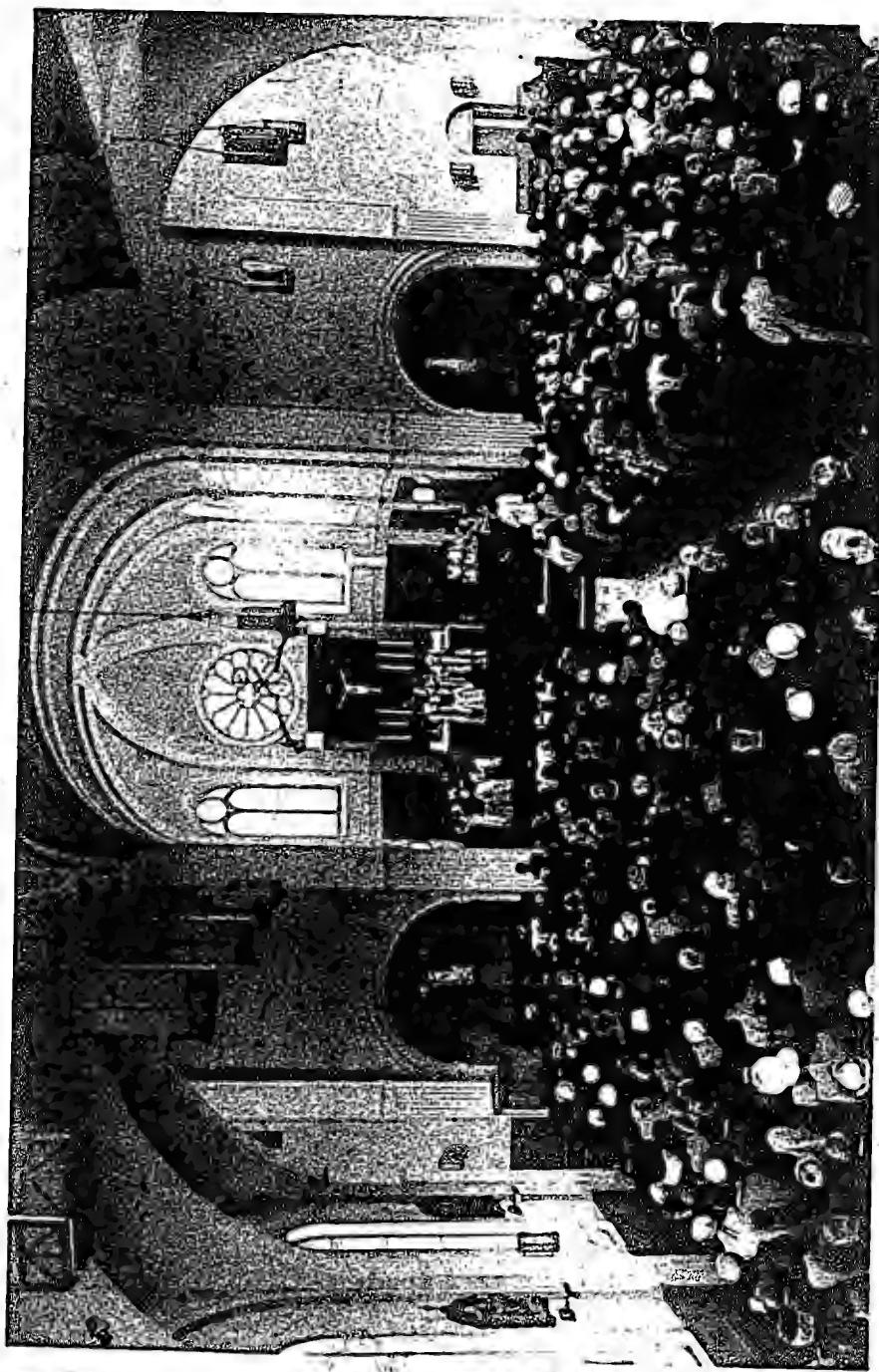
by His Excellency, Most Rev. F. P. Carroll, D.D.

The recently completed Church of St. Patrick's was blessed in an impressive ceremony on Wednesday, Sept. 24th, 1952, by His Excellency Most Rev. F. P. Carroll. He was assisted by the Pastor, Very Rev. W. H. Malloy, O.M.I., Rev. L. Viney, O.M.I., and Rev. J. Mullany, O.M.I. Master of Ceremonies for the occasion was Rev. L. Connolly. About 1,000 people, members of the parish, from Lethbridge and district were present. More than 50 members of the clergy and dignitaries took part in the ceremony. The ceremony started at 10:30 with the blessing, which was followed by Solemn High Mass sung by the Parish Priest, Father Malloy. His Excellency Bishop Carroll presided at the throne.

The sermon for the occasion was delivered by Rev. R. W. Griffin, O.M.I., Pastor of St. Joseph's Church, Saskatoon, and former Pastor of St. Patrick's Church, Lethbridge. St. Patrick's building fund was started by Father Griffin in 1940 and was built up to a considerable sum at the time of his appointment to St. Joseph's in Saskatoon. His Excellency Bishop Carroll, in a short message, gave glowing praise to those responsible for the completion of this Church. He thanked the parishioners for the co-operation and spirit of faith. After the opening Mass the Church was open for inspection. The Oblate Fathers were the hosts to the visiting clergy. In the afternoon from 2:00 to 4:00 a Friendship and Welcome Tea was served under the auspices of the Catholic Women's League. Visitors and parishioners and the general public turned out in large numbers.

The day's functions were culminated by a banquet held in the Marquis Hotel. About 350 parishioners and clergy were present. Civic greetings were given by Mayor L. S. Turcotte. Very Rev. J. R. Birch of Ottawa, the Provincial of the English speaking Oblates of Canada, was the principle speaker. Shorter messages were also given by the late Senator W. A. Buchanan, Rev. Michael Murphy, O.M.I., Rev. R. Griffin, O.M.I.; Rev. A. E. Rouleau, Pastor of St. Francis Church, Calgary. His Excellency the Bishop was represented at the banquet by Rev. John O'Brien, Pastor of St. Catherine's Church, Picture Butte. At the closing, the pastor, Rev. W. H. Malloy, O.M.I.,

FIRST SOLEMN HIGH MASS — DAY OF BLESSING
Celebrant: Very Rev. W. H. Malloy, O.M.I. Deacon: Rev. S. Mullany, O.M.I. Sub-Deacon: Rev. L. Viney, O.M.I.



thanked everyone for their words of praise and for the great spirit of co-operation which was shown throughout the construction of the Church.

The following is the text of the sermon preached on this memorable occasion by Rev. R. W. Griffin, former Pastor of St. Patrick's:

"Indeed the Lord is in this place. This is no other than the house of God and the gate of Heaven."

My dear friends:

There is an expression which has been written into poetry, prose and music many hundreds of times as a flight of fancy or a quest for reality; this morning as we cast our gaze around this beautiful edifice, the phrase can be shown of its ephemeral, will-o-the-wisp characteristic, for we can say in all truth and reality, "this is a dream come true." This is the glorious culmination of more than half a lifetime of prayer, sacrifice and toil, interlaced with an intrepid faith and the confidence that anything worthwhile is worth working and waiting for.

The pathway that led to this hour has not been an easy one. It has been beset by many and varied obstacles; two world wars, two economic depressions, dark hours of discouragement and a million heartaches. Men of inferior mold might have retreated in the face of what seemed an endless and insurmountable array and settled for mediocrity. But those of us whose privilege it has been to work with the people of Lethbridge, know that the words failure and mediocrity find no place in their pattern of living. Work, hard work, yes; but failure never!

The fears of the past are forgotten; the shadows of doubt and discouragement have faded before the bright sun of success and a job well done. Not only have you added a thing of beauty to the adornment of your lovely city, you have set a brilliant and precious jewel into the crown of the Church in western Canada. As we gather here on this momentous occasion of the blessing of St. Patrick's and whisper a prayer of thanksgiving to God for the generous way in which he has rewarded your efforts, would it not be fitting to repeat the words of St. Peter on the Mount of the Transfiguration: "Lord it is good for us to be here!"

The question has arisen many times in the minds of those who are unaware of the facts: "Why has it taken so many years to com-



USHERS AT OPENING MASS

N. Supina, J. Simpson, A. Tedesco
J. H. Pisko, G. Bruchet, L. Bruchet, H. Flock, J. F. Winfrey

plete St. Patrick's?" May I preface the answer by saying that I feel that God in His infinite wisdom has withheld the success of your efforts until this hour. He has kept this prize for an era in which it will serve His honor and glory and the salvation of souls more effectively than ever before. Its beauty, grace and modernity are in complete unison with the swiftly moving and progressive community in which it will be a vital and living factor for generations to come.

Why has it taken all these years? Many factors enter into the story: world conflicts, economic depressions; but the main reason was the desire of bishops, priests and people to have their own schools. The experience of the centuries has taught church leaders that religious education is so essential to the proper development of the whole man; that schools are more important than churches. Hence, Lethbridge wisely decided on the sage advice of her bishops, to delay her church building in favor of her schools. Thousands of dollars that would have otherwise gone to church construction went to supplement insufficient tax revenue until Lethbridge came of age. And who will dare say that the sacrifice has not paid dividends? You have the finest type of manhood and womanhood in every walk of life; many of them outstanding in their field, who proudly call the Catholic schools of Lethbridge their alma mater. And to add to this you now have three fine churches, St. Basil's, St. Peter and St. Paul's

and St. Patrick's, where Our Divine Lord may be worshipped with fitting dignity and respect. Never let anyone cast a shadow of criticism on the pioneers without whose generosity and self-sacrificing zeal this hour would not have been possible. Let us also bear in mind, that not one of the three Catholic churches in Lethbridge owes its existence to any special part or segment of the city, but rather to the combined efforts of all the Catholics of Lethbridge and district, supplemented by the generous benefactors of many of our non-Catholic friends, whose friendship we will always pride and cherish.

Tremendous strides have been made since the first Oblate priest, Rev. Father VanTighem and a handful of parishioners hauled stone from the river bottom to erect the first Catholic Church in Lethbridge in 1887. It served its purpose well and many oldtimers still cherish fond memories of the "old stone church" on the corner. But the wheels of progress moved swiftly and soon the Catholic population found their little church inadequate. With Father Rosenthal as their leader, they laid plans in 1912 and 1913 and poured the concrete upon which this beautiful structure now stands. Many Oblate Fathers have served St. Patrick's from that time until now, and each in his own way has contributed something to make this day a reality. But to the one who has borne the burden and the heat of the day; to the one who has had all the headaches and heartaches of the actual construction; to the one who has given western Canada one of its finest churches, your own Father Malloy, must go the major portion of credit. With the blessing of your good bishop, the permission of superiors and the help of all the wonderful people who gave so unstintingly of their time and resources, Father Malloy has done a magnificent job. May he and all who encouraged him and worked with him be remembered kindly in your hearts and in your prayers as long as St. Patrick's points its spires heavenward.

This inspiring ceremony that we are witnessing this morning is one of the oldest and loveliest in the Catholic ritual. Through the instrumentality of His bishop, God pours His blessings upon this building and designates it as a house of worship. From now until it crumbles or is destroyed this will be exclusively a tabernacle for the Most High; an earthly dwelling for our Eucharistic Lord. Down through the years of its existence nothing of a profane or worldly nature will ever be allowed to taint this hallowed sanctuary. "Indeed the Lord is in this place. This is no other than the house of God and the gate of Heaven."

Ever since the first Holy Thursday night so long ago, when Our Divine Saviour gave Himself to the world in His Sacrament of Love, multiplying Himself and dwelling with His children in every age and generation, men have striven to show their faith in His Real Presence by erecting worldly dwellings³ for Him according to their earthly means. Magnificent basilicas, modest parish churches and tiny oratories bear mute witness to this fact.

In the early Church when persecution drove them to it, the faithful sought security in the depths of the catacombs. When peace came, stately structures arose, culminating in the glorious cathedrals of the Middle Ages. It was the outpouring of the love and homage of the Ages of Faith; the longing to outrival the magnificence of Solomon's temple in providing an earthly dwelling for our Eucharistic Lord. Today our material resources render it impossible for us to approach the splendour of the middle centuries, yet our love and devotion to the Real Presence is as deep and abiding as it ever was. We would gladly lay down our lives rather than deny that Christ is really and truly present on our altars. We know that as long as there is a priest in this world to whisper the words of consecration over bread and wine, so long will men be privileged to bow down before their Eucharistic Christ to say "My Lord and My God." It is this faith burning within you and this alone which has caused you to remain unfaltering in your purpose throughout the years. It is this faith which has overcome all obstacles and led you to this hour of triumph. It is this faith and only this, which will be your passport to life eternal, when the worldly show is over.

This morning, when our hearts are filled to overflowing with joy and thanksgiving to the One Whose Infinite mercy has made this triumph possible; let us pause a moment and remember those who looked forward to this day as eagerly as we, but who were not spared to see it. May their souls rest forever in the vision of their Maker and somewhere in God's heaven this morning may they know how much we appreciate the part they played to make this moment possible.

As long as God wills it, this lovely monument to your faith and devotion will be an earthly dwelling for the King of Kings; it will be a haven of peace and serenity away from the busy world for you and for many thousands to follow you. For all of you who have worked so hard and thrilled to the beauty and solemnity of this hour, and for all who will cross this sacred threshold in the years to come, may this be the antechamber to life everlasting. "Indeed, the Lord is in this place. This is no other than the house of God and gate of heaven."

St. John the Baptist Society

The first Catholic Society established in Lethbridge, and one which has done great good in the parish throughout the years, was the St. John the Baptist Society, formed January 8th, 1892, just over sixty years ago. It has headquarters in Cleveland, U.S.A., with a membership of more than 100,000. Its object is to preserve and nourish the Faith of the Slovak speaking Catholics.

Membership includes the strict obligation of, at least, fulfillment of Easter duties.

The first President was Mr. M. Rasboski, with Mr. M. Supina the first Secretary. For sixty-two years they have met, and regularly each month have paid a pew rent of \$5.00 to the Church. In 1911 Mr. Mike Dorchak organized a junior society for boys and girls. Although with the formation of St. Basil's Parish, where they now meet, they will long be remembered in St. Patrick's for their loyalty and apostolic good works in the service of the Church.



The St. Vincent De Paul Society

Within the confines of practically every parish is a society which receives less publicity and less recognition than others, but a great deal of satisfaction. This is because of the fact that, as a small group, it tries to carry out the work started by a Saint, who was inspired by Our Lord's promise that they who give even a cup of water in His name, shall not lose their reward. We refer to the St. Vincent de Paul Society, organized by the Rev. Father Madden, O.M.I., in the year 1937. On February 23rd, 1937, the following laymen were officially received as members of the newly formed conference of St. Vincent de Paul's Society in St. Patrick's Parish: Messrs. A. Mackin, J. Lynn, N. F. Supina, H. J. Flock, Rex Tennant, W. B. Cranley, J. Rodzinyak, L. Leversidge, and the late E. V. Tennant, L. Wadden, Fred Lawlor, and J. H. McGinnis. To estimate the work accomplished since its inception would be impossible. It is sufficient to say that the work, spiritually and materially continues, and will continue as long as there is need for such an organization. The present executive members are: Mr. H. J. Flock, President; Mr. W. Arnold, Treasurer; Mr. Ron Viney, Secretary.



MRS. F. R. WHITTICK



MRS. PARFITT



MRS. LEN COYNE

MRS. J. TOBIN

MRS. R. MATTHEWS



The Catholic Women's League

A subdivision of the Catholic Women's League was first organized in Lethbridge in the year 1923, with Mrs. A. C. Saunders as President. At the time the Altar Society was carrying on the parish work, and it was felt that the parish was not large enough to support two organizations, but the League meetings were discontinued after a few months.

In 1925, at the request of our pastor, Rev. Father Michael Murphy, O.M.I., a meeting was called and the Catholic Women's League was the choice of the gathering to carry on the parish work. A subdivision was organized, with Mrs. Charles T. Wood as president. A charter was applied for and granted to St. Patrick's subdivision of Lethbridge, on December 21st, 1925, under the signatures of Evelyn Macann, National President, and Mary J. Lyons, National Secretary.

From a small beginning the subdivision has grown year by year, and though many good and faithful members were transferred to St. Basil's Church parish and just recently to the new Parish of St. Mary's, we still have a strong organization to uphold our motto "For God and Canada." Our parish priests consider the League the mainstay of the parish.

Our activities have been devoted primarily to raising funds for the maintenance of our church and clergy. We have supported the National Budget, the Sisters of Service, the National Scholarship Fund and other national projects.

Locally we supplied funds to furnish a room in St. Michael's Hospital, and helped raise funds for the hospital.

Assistance was given to St. Vincent de Paul Society, to our schools and to missionary priests. Scholarships have been provided for our students in high school who have brought honor to the parish with their marks. On many occasions we catered for initiation banquets for the Knights of Columbus.

Spiritual bouquets are offered for our clergy and gifts are made to girls who enter the religious life. Masses are offered for deceased members and their relatives, and during the war monthly Masses were offered for boys serving overseas and requiem Masses for those who made the supreme sacrifice.

Our members take an active part in Red Cross work, and during the war years we took part in many phases of the war effort, such as sending parcels and issuing ration books. We co-operate with the Imperial Order of the Daughters of the Empire and the Canadian Legion in decorating the graves of veterans of World Wars I and II.

We are represented on the local boards of the Travellers' Aid, the Nursing Mission and Welfare Centre, the Girl Guides Association, and during the depression years were members of the Inter-Church Board to give assistance to unemployed.



MISS GIBBONS



MRS. P. PISKO



MRS. W. J. FARRELL

MRS. GOIN



MRS. FLOCK





MISS MYRTLE DELAY



MRS. A. C. SAUNDERS



MRS. C. WOOD



MRS. PETRUNIA



MRS. CLARKE

We assisted with the establishment and help to maintain the Providence Creche in Calgary.

Three Diocesan Conventions have been held in Lethbridge and many local members have served on the Diocesan Board.

The present membership stands at 283, with seven Honorary Members of the Faithful Companions of Jesus, and eighteen Sisters of St. Martha.

The following is the executive for 1954. President, Mrs. R. Whittick; 1st Vice-President, Mrs. Leon Smith; 2nd Vice-President, Mrs. Schmalzit; 3rd Vice-President, Mrs. Brennan; Recording Secretary, Mrs. Velker; Treasurer, Mrs. Alger, and Corresponding Secretary, Mrs. J. Simpson. Councillors are: Mrs. F. Droste, Mrs. Ennitt, Mrs. Hosek, Mrs. T. Hay, Mrs. L. Irvine, Mrs. E. Macdonald, Mrs. Whelan, Mrs. Stank, Mrs. Terris and Mrs. W. Viney.



ST. PATRICK'S GUIDES AND BROWNIES

In October, 1937, the 3rd Company, St. Patrick's Girl Guides was organized by Miss Betty Martin, Provincial Secretary of the Canadian Girl Guides, through the Catholic Women's League, under four Junior League members: Miss Bernice Beasley, Miss Marion Clarke, Mrs. Alberta (Flock) Clarke, and Mrs. Hilda (Royle) Woolliscroft. By 1938 the number of Guides increased to sixty, so the 4th Company was organized.

In 1950 Mrs. Clarke received her appointment as Commissioner. The arrival of the Friendship Scroll and Logbook from the British Girl Guides to their Canadian Sisters was one of the biggest thrills in Guiding, in 1951.

In 1954 the first Division Rally was held with over three hundred and fifty in attendance, and Mrs. Alberta Clarke received the Medal of Merit for exceptionally good service to the movement.

At present there are two Brownie Packs, with Mrs. J. C. O'Grady, Mrs. W. J. McKenna, Mrs. S. Salansky, and Mrs. A. Varge, as leaders; two Guide Companies under Miss Margaret McElgunn, Mrs. W. Kaleta, and Mrs. J. Green, with a total of seventy-two girls.

The past eighteen years have been very satisfying. The Guides and Brownies have served others by their participation in war work, donations to C.A.R.E., the Unitarian Services Committee, the Junior Red Cross Hospital, and the Charles Camseil Hospital. Their duty to God, the first part of the Guides and Brownies promise, has been fulfilled, especially by Church Parades when all have received Communion in body.



Business and Professional Girls and Junior Catholic Women's League

The Junior Catholic Women's League was organized in Lethbridge on February 17th, 1930, by Mrs. F. Kaiser, Diocesan President, under the direction of Rev. Father M. Murphy, the First Chaplain.

The first executive was as follows:

President: Miss Myrtle Delay

Vice-Presidents: Bernice Beasley, Margaret Lacey, Mrs. K. Ward McGillis

Secretary: Miss F. Parisel

Treasurer: Mrs. Pat Ward Alexander

Councillors: Mrs. Teresa Rader Manual, Mrs. Gina Leon Shaw, Mrs. Madeline McLean Coppenger, Miss Agatha McAllister, Miss Mary St. Jacques, Miss Greta Barton.

Supervisors: Mrs. A. C. Saunders, Mrs. A. McGillis

Charter members are as follows:

Mrs. Josephine Aita Pegat	Miss Teresa Lacey
Miss Bernice Beasley	Mrs. Gina Leon Shaw
Miss Myrtle Delay	Miss Agatha McAllister
Mrs. Victoria Delay Baceda	Miss Frances Parisel
Mrs. Corinne Kelly Murphy	Miss Margaret Parisel
Mrs. Lucille Kelly Lynn	Mrs. Hilda Royle Wooliscroft
Mrs. Mary Kelly Chisholm	Mrs. Agnes Royle Le Blanc
Mrs. Sadie Lacey Cunningham	Mrs. Kathleen Ward McGillis
Miss Anna Lacey	Mrs. Patricia Ward Alexander
Miss Margaret Lacey	

Although the Junior League was a small organization its activities were many and varied. Some of their Social Services were these:

- Regular offerings to the Sisters of Service.
- Regular donations to the Diocesan scholarships.
- Donations to the Chinese Missions.
- Regular contributions to the Regina Diocesan Debt Fund.
- Collection and distribution of Catholic literature.
- Maintaining pamphlet rack in the Church.
- Regular visits to local hospitals.
- Monthly visit to military hospitals during wartime.
- Monthly Masses for members of armed forces during wartime.

On May 3rd, 1943, the Junior League was re-organized under the title of Business & Professional Girls' Club, and the first President was Mrs. Teletia Comesotti Cmyre. Today the Club projects include:

- Aid to the Providence Creche.
- Sunday school and nursery during the 9 and 11 a.m. Masses.
- Assistance to blood donors clinics.
- Cancer Fund
- TB. Clinics
- Cancer Drives

They also have a representative on the Y.W.C.A. Board, and have given new and used clothing as well as entertainment to several immigrant girls.

A Foreign Mission Fund was established. Communion breakfasts have been arranged for the Girl Guides, as well as suppers for the Leaders' Club.

The Parochial work of the Business and Professional Girls includes preparing and mimeographing the weekly parish bulletin and special announcements. Members also assist at the Rectory with other clerical and stenographic work. The mimeographic machine was purchased by the club for the use of the Parish.

Members prepared lunches for the voluntary workers on the new church; material was supplied for new surplices for the altar boys.

They have helped the Senior C.W.L. at various times, contributed to parish funds, and formed study groups to study various Catholic books and literature.

Social functions such as theatre parties, coffee parties, Chinese suppers, Christmas parties and "no hostess" suppers are held for the entertainment of the members and prospective members.

Knights of Columbus

Lethbridge Council No. 1490, Knights of Columbus, was formed May 24th, 1910. It was the third council of the order in the Province of Alberta.

At its institution the council consisted of 85 members entering the council by initiation or transfer. It drew its membership from Knights residing in the Southern part of Alberta. Its first Grand Knight was E. J. Kennedy and its Financial Secretary was E. J. English. Its meetings after the moving of the church to the basement on 4th Avenue and 10th Street were held in the old church opposite the C.P.R. depot until July 1st, 1950, except a period of 18 months when the council had club rooms over the Bank of Nova Scotia. For one year they were held at St. Joseph's High School and in 1951-52 in the basement of St. Basil's school. At the present time they meet in St. Patrick's Parish Hall.

The Council has taken an active interest in religious and civic affairs. Perhaps its greatest achievement was the support given the Knights of Columbus Army Huts during the First World War. It has in years past given support to various athletic ventures, particularly baseball and hockey.

Today the council boasts a total membership of 155 with one member who is 82 years of age, and a knight for 52 years in the person of Bro. H. J. Flock. The present Grand Knight is Charles Wadden and the Financial Secretary is Mr. Leo Rey.



St. Patrick's Catholic Youth Organization

The youth of St. Patrick's parish have been organized through the years under a variety of titles. The older parish members of today can recall the Boy Scout troops and their camps, the Columbian Squires, and perhaps the fondest memories are of the once very active St. Patrick's Social and Athletic Club. The present day organization, under the banner of the Catholic Youth Organization, or "C.Y.O.", is divided into Junior and Senior groups, and had its origin in 1947 when William "Bill" Tennant was elected first President. The Seniors are known as the Kayo Club, while the Juniors' Division recently decided to adopt the designation "C.T.C." which stands for Catholic Teen Club. The youth groups whatever their title, are intended to bring the young people of the parish together for social, educational and religious purposes. The Dandelion programs, so well known in the diocese, have been utilized by both Senior and Junior divisions. Each club engages in a variety of activities which are entertaining, instructive and profitable to the members themselves and to the parish as a whole.

St. Patrick's Home and School Association

In November, 1946, a number of interested parents and teachers met in St. Patrick's School. They were addressed by Mrs. N. S. Symons, then Provincial Organizer for Home and Schools.

St. Patrick's Home and School Association was formed. At that time it took care of St. Aloysius and St. Patrick's Schools. The first President of the body was Mr. R. J. Chisholm, who held office until the following May.

A delegate from this organization attends the annual convention of the Alberta Federation of Home and School with which it is affiliated and from which it has received valuable assistance. We are represented by six voting delegates on the Lethbridge Home and School Council, a body made up of representatives of every school in the city and immediate district. A number of our members have served on the Executive of this Council.

St. Patrick's Home and School Association took as its major project, the sponsoring of graduating exercises for first, St. Patrick's, and later, St. Joseph's High Schools. We were assisted by St. Basil's Home and School which shares the expense of the graduations at St. Joseph's. We have assisted the schools by providing part of the entertainment for the pupils at Christmas. St. Patrick's Home and School has been responsible for placing in the schools such equipment as a delineascope, film strip machine and screen, two combination radio and record-players, and sports equipment for the high school.

We have at all times received the utmost co-operation from the members of the school staffs and School Boards.

This year the new president of the association, Mrs. O'Connell, an ex-teacher herself, comes to us at a time when we are looking forward to a great expansion of interest and activity in the work of the association.



Choir

Away back as far as the year 1885 there was a St. Patrick's choir consisting of about six members under the direction of Mr. Neal. The organ had to be transported to church each Sunday by the director.

The Sisters of the Faithful Companions of Jesus arrived in Lethbridge in 1890 and took over the duties of the choir with Rev. Mother Anna as the organist.



After a long line of capable directors, Mrs. A. E. Brander became director in 1947. It was under her direction that the choir first competed in the Music Festival. They won the shield in 1948 and were highly praised by the adjudicator for their good pitch and tone.

Under the direction of Mrs. L. A. Roy, the choir was often heard on the air on the "Martin Hour." They again competed in the Music Festival and tied for the Layton Memorial Shield award, given for the highest marks of the Festival. The choir was also heard on the Christmas program of the Musical Club Concert.

St. Patrick's parish can be justly proud of their choir which has a long tradition of excellence and renown.



St. Patrick's Men's Association

After many years of waiting and planning, the hopes for a new church became more than just a dream as His Excellency Bishop Carroll gave permission for the new church of St. Patrick's Parish. Rev. Father Malloy immediately called a meeting of the men of the parish to muster all available practical assistance in the new undertaking. St. Patrick's Men Association came into being primarily to assist in the building of the church, but it continues to flourish. It helps to provide a means whereby the men of the parish do their part in carrying out the spiritual and temporal work of the church.

Mr. Frank Byrne was elected president, and under his expert guidance, St. Patrick's Men's Association enjoyed a very successful initial year. It has continued to prosper under the succeeding presidents, Mr. Jack Lakie, Mr. Leo Hinds and Mr. Jack Hebert. Since its foundation, Mr. J. Simpson has very capably filled the post of Secretary-Treasurer.

The Club's projects have included such diversified activities as the organizing of volunteer labour groups, conducting Building Fund drives, arranging for the City of Lethbridge to take on perpetual care of St. Patrick's cemetery, and the conducting of annual carnivals which realized several thousand dollars for the Building Fund.

With more interest being shown each year, St. Patrick's Men's Club is looking forward to a variety of spiritual and social activities.

Lethbridge Catholic Schools 1889 - 1952

The Lethbridge Catholic School was opened on Wednesday, 3rd of April, 1889. Christopher McRae, Teacher.

Trustees: W. F. Gay, M. E. Roy, Joseph Neal.

With the above quotation, copied directly from an old manuscript left by the same Mr. McRae, the record of Catholic education in Lethbridge may well be introduced. From the same manuscript we learn that he always found the children "punctual and regular, diligent in their studies, and performing the tasks assigned them with cheerfulness and earnestness." This favorable attitude he attributed in large measure to the regular official visits of the Inspector, Reverend Father Legal, O.M.I., later Bishop of St. Albert and Archbishop of Edmonton, from whose reports, as well as from those of another pioneer priest of the Oblate Order, Reverend Father Leduc, a member of the Board of Education, we realize that from the outset the school did very creditable work.

In November, 1890, Father Van Tighem, O.M.I., drew up plans for a new school to be erected near the original building on the site now occupied by Beny Chevrolet Oldsmobile. At the end of December, four Sisters, Faithful Companions of Jesus, came from Calgary, with Reverend Mother Francis McCormack as Superior, to take possession of the partially finished building, to be known as St. Aloysius Convent and School. Six months later a report of Bishop Grandin reads in part as follows:

"I have had the satisfaction of visiting the Catholic School in Lethbridge. I greatly rejoiced at the large number of pupils attending, and at their good behaviour. Above all, I congratulate myself and the people of Lethbridge on the arrival of the good Religious known as the Faithful Companions of Jesus.

(Signed) Vital. Ev. de St. Albert, O.M.I.

Successive buildings by Brothers Bowes and Brochard, O.M.I., extended the convent to the corner of what is now Second Avenue and Ninth Street S., and also linked it with the first schoolroom on the rear. In 1902, the first brick classroom was added, and in 1911, when the late Mr. T. D. Kevin was chairman, it became necessary to build two more rooms. These ended the building operations on this site, and here for many years the whole Catholic youth of the city received instruction.

By 1914, the accommodation was no longer adequate; hence in December of that year the School Board opened St. Basil's School in North Lethbridge to meet the educational requirements of the increasing population in that area. This school, with Mother Mary

Edith, F.C.J., as first Principal, was a boon to the children on the north side. Over the years, its efficiency has been demonstrated, first under the direction of the Sisters, and later under that of Mr. E. S. Vaselineak.

With the opening of St. Basil's, High School instruction was discontinued until in 1927 St. Patrick's was built to meet the increasing demand for Catholic High School Education. Here the program of studies was gradually extended under the direction of the Sisters, F.C.J., with Mother Felicitas as Principal, until by 1932 the complete University Matriculation Course was available to all students. Since then a large number of graduates have won distinction in various fields, and have brought honor to their Alma Mater.

Planned to accommodate about one hundred and forty pupils, St. Patrick's finally proved too small, and in January, 1950, the Board opened St. Joseph's High School on the outskirts of the city, transferring to it Grades Seven to Twelve, together with the Principal and Staff of St. Patrick's.

St. Patrick's being now vacant, the junior classes under Miss K. Roy, who had succeeded Mother Faustine as Principal, transferred there, and as the Sisters had moved in September to their new Convent on Eighteenth Street South, the time-honored buildings, no longer inhabited, disappeared before the march of industry. The increasing population has now necessitated the erection of a new Elementary School to relieve the congested condition in St. Patrick's, and by September, 1952, St. Mary's, under the Principalship of Mr. J. Joevenazzo opened its doors to the Juniors in the southeastern section of the city.

A vote of thanks is due to Mr. Ray Whittick, Chairman, and the present Board of Trustees, whose capable administration promises an era of continued progress. Any survey, moreover, of the educational growth in Lethbridge would be incomplete if one failed to mention the generous contribution of former trustees. Among these should be named Mr. Rader, the late R. V. Gibbons, Mr. George Bruchet, Sr., the late Mr. V. E. Tennant, and Mr. James Daley, Sr., who successively filled the office of chairman during the discouraging years of the depression and the economic and social upheavals which followed. The tireless efforts of these men to cope with seemingly insurmountable problems during those years should win from all unstinted recognition and gratitude.

Progress continues. Under the chairmanship of Mr. R. D. Gruenwald, St. Paul's School, North Lethbridge, consisting of four classrooms, and staffed by two religious Faithful Companions of Jesus, is now in operation. It was officially opened and blessed September, 1954, by Very Rev. J. Q. Killen, Pastor of St. Basil's Parish, representing His Excellency, the Bishop. The prospects for Catholic Separate Schools in Lethbridge are bright with promise for the future.

Van Harlem Hospital Formed Nucleus of St Michael's General Hospital

In 1929 the Sisters of St. Martha took possession of the Van Harlem Hospital, which had been owned and operated by the late Mrs. Van Harlem. On June 1st, 1929, the first Sisters entered and assumed the responsibility of giving service to the eighteen patients hospitalized at that time. After a period of two months it was decided to organize a Board of Trustees with Rev. Michael Murphy, O.M.I., from whom the hospital derived its name, as the first Chairman. Within a few months the medical staff was organized and the constitution and by-laws were approved and signed.

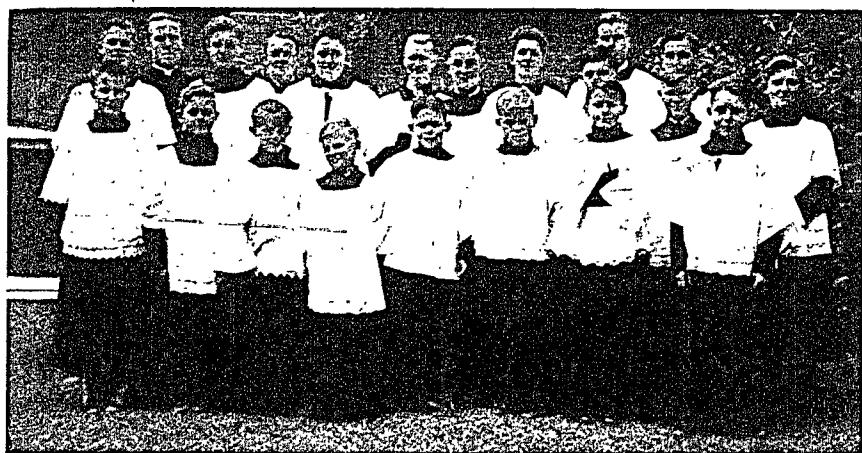
After operating the hospital beyond capacity for some time, it was decided that a new hospital should be erected. This was accomplished in less than a year. Since then more than a hundred thousand patients have been admitted besides the large number of out-patients treated. In 1945 a new ward was opened with additional beds for maternity patients. In one year eight hundred and thirty babies were born.

On September 6th, 1951, another wing was added. The hospital now provides accommodation for 68 medical patients, 64 surgical patients, 38 obstetrical patients, plus the new-born. On the 29th June, 1954, a magnificent new nursing home was formally opened by Bishop Carroll. It will provide accommodation for nurses in training for many years to come.

It is the sincere hope of the Sisters of St. Martha that the service rendered to the sick and suffering during the past twenty-five years will have justified the confidence placed in the congregation by the citizens and all who have entrusted them with the great work of caring for God's loved ones.

The work needs more volunteers. The demand for Sisters grows greater day by day. The labourers are few and the work so vast. There is work in the kitchen, the library, the orphanage, the class room, the social service centre, the hospital itself. The spirit of the Sisters of St. Martha is to see Christ in the child, in the sick, in the needy and down-trodden; and they strive to make Him feel at home as Martha herself did, when she received Him in her home at Bethany . . . "as long as you did it to one of these, the least of My brethren, you did it for Me."

The Sisters of St. Martha pray that young, generous souls will be found who will devote their lives to service in the spirit of Saint Martha.



1941

St. Patrick's Altar Boys

1953



Page Sixty-five

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BREAKDOWN OF THE OVERALL COST OF THE COMPLETION
OF ST. PATRICK'S CHURCH

Lumber	\$ 37,082.19
Hardware	3,625.92
Plumbing and Heating	16,348.26
Electrical Work	7,882.03
Plastering	16,628.75
Painting	2,488.30
Insulating and Shingles	684.87
Brickwork	43,621.27
Steel and Reinforcing	15,474.85
Copper Work	4,560.95
Miscellaneous	8,241.81
Labor	56,517.07
Terrazo	7,725.00
Stained Glass Windows	16,500.00
Furnishings	17,985.27
Superstructure	\$255,366.27
Basement (estimate)	\$100,000.00
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	\$355,366.27
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